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A HIGHWAY THROUGH A CANADIAN RURAL DISTRICT

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HUGH S. MAGILL, *General Secretary*

May, 1930 **Vol. VI. No. 8**

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Editorial

The Cover Picture

OUR picture on the cover this month portrays the Pioneer Mother. Bryant Baker says of his piece of sculpture from which this was made:

"The pioneer woman was beautiful enough to have been the grandmother of many of the beautiful American women we see around us today. She was the handsome, strong type, her sturdy stride showing determination and purpose to win and to do more than her share. She knew not worldly riches, but she was the possessor of that real wealth that survives pain, sorrow, and disaster—the inexhaustible wealth of a magnificent soul.

"The bundle under her arm represents the burden of life, the book is the Bible in which are recorded the vital facts of the family, and is the symbol of learning.

"The little boy, filled with surprise at the wonders she is unfolding to him, is the hope of the future, perhaps a president of the United States tomorrow.

"The woman is not yet seared and broken by heartbreaking toil. She is to America what the Victory of Samothrace was to Greece or what Joan of Arc is to France. Why is she not the Saint of this democracy?"

Is There a Rural Problem?

AMONG the many bolts which are released against modern religious education, by both friendly and unfriendly critics, is one which accuses it of neglecting the rural church. "Religious educators," we are told, "have neither knowledge of nor sympathy with the problems of the rural church. The plans and programs they develop are all for the well-organized city church."

It is not always clear whether in the mind of the critic the rural problem is synonymous with the problem of the undeveloped, small church as over against the well-organized, city church, or whether he has in mind a specific rural problem as over against town and city problems. A smaller per cent of well-organized and progressive churches is to be found in the country than in the city, but need this always be true? Moreover, the town and city are not without their small and backward churches!

† † † †

Glancing for a moment at the first aspect of this problem, we must grant that there is a tendency in religious education to build programs which fit best the more advanced churches. That is one of the tests by which we judge them to be more advanced, that they can undertake a more difficult work. New ideals will naturally take root first in the most favorable soil. Only after ideals have been made concrete in practice will we be in a position to see them in relation to other situations which may be less ideal.

Let us not decry the fact that the better organized church is favored in early experimentation with new ideals. Let us rather seek to profit by its experience!

We must look at our problem from two angles: (1) educational principles and (2) educational organization. The first is an expression of the basic assumptions on which we must proceed. The second is the embodiment of these principles into the life and program of the church. Principles, if they be true, have universal validity. They deal with such major concepts as the objectives of religious teaching, the ways in which children learn, and fruitful approaches to the process of character building. They are not one thing for the city and another for the country. Organization, on the other hand, must be as varied as there are varieties of local situations. To develop an organization for a well-organized church and then to attempt to apply it universally is educationally unsound.

† † † †

The chief difficulty which the less advanced church has experienced in the understanding of educational principles is that too often they have been stated in abstract terms. Once they are seen in the garb of everyday living, they become intelligible to any sane-minded person who has some experience in the art of Christian living.

Technical terms are valuable. They are shorthand expressions for a whole range of experience. For a leader to use other than technical expressions with those who understand his language is to be wasteful of time and patience. But for him to use his technical "lingo" with those who have no background in experience for the understanding of his terms is to assume the role of being a "highbrow."

† † † †

One of the most cherished ideals of religious educators today is to make their work "experience-centered." If we will but apply this principle to the development of field programs as well as to the teaching of children, we will see the problem of the small and less advanced church in a new light. This principle demands that we take the situation as it is, and transform it into what it ought to be. To extol impossible ideals which discourage rather than inspire is a violation of this principle. Rather must the beginning be made with the resources of the church as they are, so that the best method may be followed in reaching the ideal.

This principle suggests the solution to the second aspect of the problem described above. Is there a special rural problem? Without doubt! Every church is a special problem. No doubt rural churches as a group will have many problems in common. The thing most needed today is that a beginning be made, in program building, with the "life-situation" in the rural church. We may be surprised to find that ninety per cent of what is recommended for the more advanced churches will apply equally well to the rural situation. But that is not the point. The point is that we must begin with the life need of the rural church first and develop a program in the light of that need, using all the experience of others that we can find. This is good religious education!

There is great need today that attention be given to the development of religious education in the less favored church in general and in the rural church in particular. If modern religious education is to be considered effective, it must demonstrate its vitality in all types of churches. This does not mean that professional workers will do something *for* such churches. It does mean that competent supervisors must be made available to engage workers in such situations *in a cooperative endeavor* toward the understanding and appreciation of better religious education.

† † † †

One lesson which must be learned is that big, worthwhile movements, which require for their success a re-education in fundamental point of view, will move slowly. A threshing machine is built to handle a certain amount of grain per minute. To feed it less is to waste time. To attempt to hurry the process by cramming in more grain than it can handle is to "choke" the cylinder and actually to lose time while the machine is stopped and the straw untangled from the machinery.

So it is with church school workers. The leader must have an infinite amount of patience. He must lead, but he must not get too far ahead of his group. To press new issues too insistently may result in choking the "cylinders," and in losing valuable time before the damage is undone and the machine is again ready to go ahead.

† † † †

This number of the *Journal* represents an attempt on the part of the Board of Editors to face the problem of religious education in the rural church. A large number of leaders who are close to the rural need have cooperated in its preparation. It has been impossible to secure all the articles which were desired, but some very vital discussions are presented, by people who know the rural field.

Are There Any Extra-Curricular Activities?

EVEN a casual study of recent development in the curriculum of public schools reveals an interesting shift with reference to what we commonly call extra-curricular activities. As leaders see the implications of the newer aims of education in terms of character development and citizenship they have broadened the scope and method of education. If education is to produce good citizens, there must be training *in* not only *for* citizenship. The arbitrary division between classroom work on information and precepts about citizenship and the vital character-forming extra-curricular activities is not as clearly defined as formerly. Only a few years ago educational magazines were filled with articles on extra-curricular activities. Today one is likely to find more space given to *the activity curriculum*, character education, and citizenship projects. One of the most recent books in the field of character education in the public school carries this interesting announcement by the publishers:

"When the Boston boys protested to General Gage because their right to play on the Common had been interfered with by Gage's British soldiers, they were not preparing to be citizens. They *were* citizens, exercising the ancient right of petition for redress of grievances."

Many of the enterprises formerly known as extra-curricular activities, promoted because of their character forming values, are becoming part and parcel of the curriculum itself. Safety education, thrift education, education for health and sanitation are but a few illustrations of how citizenship activities are finding a more important place in the classroom curriculum. To these may be added the work schools are doing through such projects as student councils, classroom organizations, school bulletins, student newspapers, and the like.

The ways in which the better public schools are guiding pupils to share in the responsibilities of junior citizenship here and now in the classroom, in the school, and in the community is one of the marks of vitality in public education today, and should be welcomed by all who are interested in the development of character.

The Pope and Christian Education

IT WAS only yesterday that this writer had an opportunity to read through in its entirety the recent Encyclical Letter of Pope Pius entitled "Christian Education of Youth." Short quotations from it have been discovered tucked away among the comments of other writers but when the *Catholic Educational Review* for March came carrying the Encyclical in full he took it along for the morning and evening journeys on a suburban train; there was thus an uninterrupted opportunity to read every word once and many of them more than that.

The Encyclical Letter was issued Dec. 31, 1929, and contains an elaborate and authoritative statement of the Catholic position in regard to education. ("Youth," in the letter, applies to what we Protestants know as both childhood and adolescence, and is not restricted to the latter.) The statement has been widely discussed.

The writer is both by inheritance and by deliberate choice a Protestant. To read such a statement as this from the Pope puts him through an interesting process in his own mind. A piece of writing is, after all, like a piece of music; you must give yourself to it, trust yourself to its sweep, sense it as a whole, and suspend your desire to criticize, if you are to get what the composer felt when the music was born within him. So it is with any document like this. It would be easy, for example, to become violently angry when the Pope refers to himself as "We" or "Us" and always with the capital letter, or with his calm "Health and Apostolic Benediction," or his "by Divine Providence Pope." But that would not be the way to get what this great document really says. So the reader could only trust himself to the letter itself, sense the actual facts of history out of which the Pope himself has come, and believe that, thanks to his Protestant ancestry, he would not be a Catholic at the end!

With much in this letter the ardent Protestant is compelled to agree. The importance of the family in the Christian nurture of young life is part of the educational faith of us all. The emphasis upon the religious viewpoint as a necessary part of all education is common coin among us. The insistence upon the educational value of the total church program, as set forth in its sacraments and its ritual, is a point of view that many Protestant leaders are expounding faithfully. The public school, of whatever sort it be, has a profound influence upon growing life; "the school," writes Tommaseo as quoted by the Pope, "if not a temple, is a den"; "when literary, social, domestic, and religious education do not go hand in hand, man is unhappy and helpless"; this principle will not mean the same things for the Catholic and the Protestant, but the impor-

ance of the issue none of us will deny. Teaching is indeed the art of arts and the science of sciences." The danger of impious and immoral books, often diabolically circulated t low prices," the evils of the "cinema," and the dangers n the radio are tersely set forth in the document.

The average Protestant educator would probably dissent rom this letter at three main points.

One point would be the attitude of the Catholic church ward the public school. That attitude is by no means as vident in this document as it is in prevailing Catholic ractice. The Letter does, however, take the only position at it could and be consistent as a Catholic document; it dmits that the state may teach, for example, "civic edu- ation," but "regulated by the norms of rectitude." Whence, owever, come those norms? Who will provide the yard tick for measuring rectitude? They come from the church, f course, as "the divinely appointed teacher of these orms." There, to change the style a moment, is "the rub."

Another point of dissent lies where the Catholic doctrine f fallen human nature, of supernatural change, and of ivine grace is set forth; this doctrine becomes the center nd the circumference of Christian education and as such, f course, it would carry only a slight assent among rotestants. The Catholic theology is naturally more con- istent than is Protestant theology at this point. Prevailing rotestant belief in the field of education seems to utilize oth the means of grace and the laws of growth, making em both expressions of God's way of doing things.

The third point of dissent grows naturally out of the econd. We read:

"Hence every form of pedagogic naturalism which in ny way excludes or weakens supernatural Christian for- ation in the teaching of youth, is false. Every method of ducation founded, wholly or in part, on the denial or orgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education."

As will appear at once this statement cuts squarely across the basis of most modern education. It does not even present the basic assumption adequately and fairly. That assumption does not ascribe to the child "an exclusive primacy of initiative," at least as this writer conceives it. This statement is in line with that section of the Letter dealing with sex education; it sets up a "straw man" of what sex education is—a definition that this writer has never seen or heard of in practice on land or sea for, lo, these many years—and then proceeds to knock the straw out of it with great gusto. Such a treatment of the views to which one is opposed is not often resorted to even in the best polemics.

This is indeed an unusual and significant document. For a long time it will take a central place in the thought and practice of our Catholic neighbors and fellow-citizens. In a deep appreciation for its many virtues and for the historical movements that have made inevitable the points at which we must dissent from it, we as Protestants should understand it. With its final call to prayer we can all join.

"Let us then, Venerable Brethren, raise our hands and our hearts in supplication to heaven, 'to the Shepherd and Bishop of *our* Souls,' to the divine King 'who gives laws to rulers,' that in his almighty power he may cause these splendid fruits of Christian education to be gathered in ever greater abundance 'in the whole world,' for the lasting benefit of individuals and of nations."

The Spirit of Motherhood

THE White Plague had marked her for death. She sat bolstered in bed, catching a few short breaths, holding grimly to life.

They needed someone to hold the cup with its cooling liquids, so they called her son, a lad of nine and a half. He came slowly to the side of the bed and took the cup in his hand. He looked at his mother. Her mouth lay open, her tongue was parched and thick, and her lips were cracked and drawn back. Her husband and a neighbor woman sat on the bed dipping a cloth into the cup and passing it over her mouth. The cheeks were fallen in, her brow was clammy with sweat, but in her eyes glowed the flame of a torch that would not seem to go out.

* * * * *

It seemed he had held the cup a long time. His arm ached. He felt dizzy and faint. The neighbor woman did not notice. His father spoke sharply when the cup seemed unsteady.

Only the Mother saw!

"Let him go now. He is tired. I will hold it."

She took the cup and the boy walked unsteadily out of the room.

* * * * *

Out of the past the scene still comes, so he says, as clearly as if nearly half a century had not past since then!

For such is Motherhood. It has insight while it suffers. It forgets itself until the last flame has gone out. It withholds rebuke even when it is buffetted. It reaches to hold the cup even when the hand can scarcely hold itself.

And those rare moments the world never forgets. No matter how far it may wander, our world always goes back to those sacred moments when someone has grimly muttered, "Let me hold the cup."

Such is the beneficence that the Spirit of Motherhood bestows upon mankind.

P. R. H.

Kitchell *© Edward Gross Co., N. Y.*

THE SPIRIT OF MOTHERHOOD

(See page 14)

DR. BEAVEN, born in Moscow, Idaho, in 1881, is of English descent and the son of a clergyman. He was graduated from Shurtleff College in 1906 and from Rochester Theological Seminary in 1909. He was ordained to the Baptist ministry in 1908 and was for twenty years pastor of the Lake Avenue Church, Rochester, New York. During the past year he has been made president of the Colgate-Rochester Divinity School. He is the author of many books including, Putting the Church on a Full Time Basis, *which is a report of the development of the three-period session plan which he has carried out so successfully in Lake Avenue Church.*

On Friday afternoon, June 27, Dr. Beaven will address the Toronto Convention on the theme, "Developing the Educational Consciousness of the Church."

The Christlike Attitude

By A. W. BEAVEN

THIS is an age when we moderns pride ourselves on making the curriculum for the child, not the child for the curriculum. We rightly think of the child not as a future adult, but as a personality entitled to understanding and capable of having reactions and ideas now that are inherently valuable for us to study, regardless of what he may become.

Remarkable light on the inner life of youth has been thrown by the study of psychology and psychiatry. Through these we can see the plagues which can come later if, as a child, a personality is crammed into adult moulds without appreciation of the normal rights and growing conditions of the child's mental and emotional nature. If we turn the pages of the psychiatrist's case-book and see the appalling pictures of mature people plagued by both inferiority and superiority complexes, made nervous, neurotic, depressed, and inefficient because of limitations fastened upon them by unthinking parents or teachers, we can pray earnestly that as parents and educators we may rightly learn the lessons of the newer pedagogy and avoid the pitfalls into which our forebears fall in dealing with developing youth.

As religious teachers we can commit ourselves wholeheartedly with all other wise educators, to the learning of the technique of the newer method.

There is one tremendous asset, however, which we have as workers in the religious field, which we must not fail to appreciate and capitalize to its full value. I refer to the attitude toward life and personality that is familiar to us in the spirit of the Teacher of Galilee. In a peculiar way Jesus is the world's greatest specialist in the pedagogy that properly deals with growing life. He is still more modern than are we. He is not ancient; he is not even simply contemporary; he beckons us from a vantage point that is eternally ahead.

For instance, when one has read the principles of proper approach to childhood which come out of the laboratories where specialists are trying to find the laws of the mind and to uncover the character-forming factors among pupils, one not only senses the necessity for knowledge about and technique in dealing with the child's developing mind and emotional nature, but realizes how supremely these methods must be worked by people with the proper attitude and spirit, or else they are impotent.

To be able to get past our own adult point of view, and with sympathy and imagination see as a child sees, value things as a child values them, and have the patience that God must have with all growing things, this is the spirit in which we must come if the method is to achieve its results. Yet how strangely this sounds like One who centuries ago said, "Except ye become converted, and become like a little child, ye cannot see the kingdom of God."

The old method might have been operated by a self-satisfied and unsympathetic adult who forced children into mature patterns, but the newer system requires a plasticity, an unselfishness, an ability to do unto the child whatsoever we would have had done to us when we were children; it requires a sympathetic understanding of those emotional crises, a patient and loving willingness to wait, an ability to see them as they will be and not only as they are, which is all so typical of the spirit of the Master of Galilee.

We hear him talk in language so simple that it was but "one step removed from life," as someone has said; we note his patience when his pupils did not catch his point, his illumination of the idea of things unseen by playing light upon the things that they could see; we note the contagion of his life, his spirit, his attitude, and anyone must say, "Here is a teacher who not only knows the method, but who has supremely the mood in which our modern technique alone can succeed."

If the older educational concept went better with religious ideals to make it work, the newer concept opens positively fascinating areas to the teacher who can flood it with the spirit of the Master.

We need to take extension and post-graduate courses to keep abreast of the developments in the modern method, but let us not forget the necessity for a constant post-graduate course in that university of the inner life in which the Master, as professor, alone can teach us the attitudes which will best unlock the possibilities of growing life.

At times we wonder how some older teachers who knew so little about child psychology could still have achieved such results in character and idealism. We wonder at times, also, why some people today, with an accurate idea of the mental process and a technique most approved by the schools, still seem to fail in obtaining the effect desired. May not the secret lie here: that a Christlike attitude is in itself an essential factor in a liberal training for the educational field, if its objective is childhood. Is it not in itself essentially scientific; does it not create the mood in which life can be seen as it is and its real values appreciated? If this is true may not such an equipment constitute a far larger proportion of the qualifications for dealing with childhood than we are wont to think?

Canon Raven, in his remarkably illuminating article on the teaching methods of Jesus, at the Jerusalem Conference, led us into the presence of this truth as it was related to mature personality. I would stress Jesus as an instructor in attitudes, available to all, who is a supreme guide in dealing with childhood.

Rural Life Sunday

May 25, 1930

By H. W. Foreman*

LIKE many days and customs of the church, the Rogation days were born of the needs of the people and God's answering love. "God is a God of seed-time and harvest just as surely as are the gods and goddesses of Rome. And he will hear our prayers. Not a sparrow falleth to the ground without our Father knowing it; let us build upon this love and, adopting the better part of the Ambarvalia and Robigalia, offer our prayers to God for his blessing on the fields." This, in effect, was what the ancient church said and began the processions and litanies for God's blessings on the crops and soils which have been customary in the church from that day until now.

Rural Life Sunday Beginnings

We who love fields and farms and those who live on them believe that Rural Life Sunday is a flowering into world-wide usefulness of the old Rogation days of the church. Perhaps the seeds of Rural Life Sunday were sown with the appointment of the Country Life Commission by President Roosevelt when much of the present-day interest in rural life was born. Possibly the day of prayer for God's blessing on the rural life of the world was set forward by the Episcopal church when its general convention recommended a new and larger observance of the Rogation days. Perhaps the Rural Life Sunday of churches like that of Gilboa at Cuckoo, Virginia, had part in the approaching observance. No doubt all had part.

"How I wish we had a service, some hymns, prayers—something, which we could use to invoke God's blessing on our people. So many of us minister to tillers of the soil; it would be a splendid thing if we could show our people that God loves and cares for them, cares for their physical, social, and economic welfare as well as their spiritual happiness." Probably Rural Life Sunday owes its inception to this hope, expressed by one of those in attendance at the meeting of the International Association of Agricultural Missions held in January, 1929, in New York City. Certainly the day received a great impetus at that time for, seizing the opportunity as God-given, one man arose and said: "Certain branches of the church have had such services and prayers, even days of prayer, for ages past. They are called the Rogation days and fall on the fifth Sunday after Easter and the three days immediately following. How wonderful it would be if the International Association of Agricultural Missions would urge Christian people to establish a Rural Life Sunday and should select Rogation Sunday for such observance. A new day for the rural life of the world would be born and the millennium of reunion would be one day nearer reality."

When the suggestion was made that Rogation Sunday might be developed into a national, even an international, Rural Life Sunday with Christians of every name and land observing the same day, the Home Missions Council, the Foreign Missions Conference, and the Federal Council of Churches, accepted the challenge and adopted the following Resolution:

> *Resolved,* That the Home Missions Council approves the suggestion that the constituent denominations of the Home Missions Council observe, where possible, the fifth Sunday after Easter each year as Rural Life Sunday, this to be done in such ways as the various church organizations and local conditions permit.

Approved by Leaders

President Hoover, when he heard of the movement looking toward the inauguration of Rural Life Sunday, said: "The blessing of heaven to be invoked by the Christian churches of all creeds and in all lands will comfort many with the knowledge that their burdens are in the anxious sympathetic thoughts of men of goodwill everywhere."

Hon. Arthur W. Hyde, Secretary of Agriculture, said: "Since the religious bodies of the United States are so generally committed to the recognition of their dependence upon the bounty of the soil, it is fitting that all agencies dealing with agriculture and the improvement of living conditions surrounding the farm and farm family should cooperate each year in the proper observance of the fifth Sunday after Easter. I cannot help thinking that so large a measure of religious concurrence in connection with agriculture and rural life foreshadows a better general understanding of the farmers' problems and their acceptance as the problems of the country as a whole."

Response from the Field

The response from the field was most remarkable. Scores of churches, of all denominations, observed Rural Life Sunday.

In describing their "observance," Rev. B. W. Maxfield, of Roxbury, Massachusetts, said: "We converted our evening service into an old-time country church service. Setting up a reed organ, we dimmed our electric lights and set an old kerosene lamp on a corner of the organ. We sang old hymns and folk songs for music and had a sermon on the country church."

"I wrote an article for the local papers on Rural Life Sunday, its origin and meaning," said Rev. F. C. F. Randolph, of Trinity Church, London, Ohio. I also asked Dean Vivian, of the College of Agriculture of Ohio State University, to speak at our service. I felt that he could properly interpret the day and he did. He spoke on 'What the farmer does for the church.' We had a larger congregation than on Easter."

Rev. H. E. Bush, of Brookhaven, Mississippi, invited the churches in town to cooperate with him in the observance of Rural Life Sunday and made it a Community Day.

In Morrill, Maine, the local Grange marched to church in a body. A lad recited "The Country Boy's Creed." The County Agent gave an address on the "Relation of the Farmer to the Church," and the pastor, Rev. W. E. Mesler, spoke on the "Relation of the Church to the Farmer."

In St. Peter's Church, Fort Atkinson, Wisconsin, Rev. C. R. Parkerson and his people had a Rogation procession with appropriate hymns and prayers on Sunday, and on the weekdays had services for both men and women. They also planted trees and sowed the lawn with grass seed.

Great Need in Rural Sections

Some have wondered if there were real need for a Rural Life Sunday. In spite of the unprecedented prosperity of our country and the manifestly better economic conditions

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that obtain today, there are countless thousands of farm, ranch, and village people who have scarcely the bare necessities of life. Not long ago a rancher in Canada wrote:

"Thank you so much for your books. We are having a terrible time this winter. The boys gathered every bit of grass and straw they could find for the horses, but so far we have lost six of our best. We expected some of the older ones would die as the food was so poor, no nourishment in it, but it has been worse than we expected. It is a dreadful setback for us all, as we raised some of the horses from colts. The ponies are living but they are useless for work on the farm. We need big, heavy horses. Everyone around is the same—all the farmers up all night with sick horses. The municipality will ship in seed but not until April lest the people sell or eat it for food."

Dr. John R. Mott, just returning from a world tour says:

"I have discovered no need more extensive, more intensive, and, I am sorry to add, apparently less understood, than the present desperate famine in China. It already has cost millions of lives." There is one area of 450,000 square miles, a district the size of Wisconsin, Michigan, Iowa, Illinois, Indiana Ohio, Tennessee, Mississippi, and South Carolina, where it has not rained in three years. Thirty millions of people are involved and the famine is increasing in intensity and will until the next harvest. The Christian nations of the world might well declare the coming Rural Life Sunday a penitential Rogation for China alone and offer in tender supplication some such prayer as the following:

O God, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy children in China; increase the fruits of their lands by thy heavenly benediction, and grant that the scarcity and dearth which they now are suffering may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and forever. Amen.

So far as America is concerned, we do not need so much in the way of actual food, but there are other needs in rural life just as real, just as difficult, just as dependent upon God as are farms and fields. Our National and State Governments, our Agricultural Departments and Commissions, our Bureaus and Councils, they need divine guidance as surely as do those living in other lands.

O God, by whose inspiration we are taught to know the things that are for our good, guide, we beseech thee, all those who are endeavoring to solve the problems of country life and income. Grant that just and adequate solutions of those problems may be found both shortly and surely, so that they who till the soil and herd the flock may enjoy the things which belong to their peace; through Jesus Christ our Lord. Amen.

Still more important and still more in need of divine guidance are the human elements in our rural life. Indeed the greatest and most important crop in country life is not wheat or corn or barley at all, but children, just as the greatest need in rural life is not the fruits of the ground but the fruits of the spirit—love and joy and peace; just as the most important problem of farm life is not the breeding of better beasts and cattle, nor the growing of heavier wool or cotton, but the training of character and the enlightenment of minds; just as the most important problem of conservation is not the storing of surplus crops in granaries and elevators, but the programing of country churches and community houses, so the real riches of country life lie not in their marketable or even their sustaining products, but in their spiritual and fundamental elements. The soil and its life-giving fruits and its mine-like riches of character are members one of another and both equally in need of the prayers and praises of Rural Life Sunday. We well may offer the prayer "For those who sow and reap."

O Eternal God, thou Lord of springtime and harvest, bless, we beseech thee, those who sow the seed and reap the harvests of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth but those of the Spirit as well, love and joy and peace; through the merits of thy Son Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The need is so great, the response has been so remarkable, the comments of high officials have been so favorable; better still, the knowledge and devotion to rural people engendered by the observance of the day have been so great, the Home Missions Council and the Federal Council of Churches have recommended the observance of Rural Life Sunday again this year and have appointed a committee to prepare a program for the observance of the day.

The Program of Promotion

By way of enlisting the cooperation of all bodies and individuals and offering such assistance as might prove helpful, the Committee hopes to:

1. Invite Federal and State Governments, farm bureaus, farm organizations, religious leaders and organizations, and secular clubs, fraternities, etc., to join in such observance of the day as may be wise and convenient for them.

2. Inaugurate a publicity campaign—covering the public press, religious publications and farm magazines and papers.

3. Prepare a pamphlet on "Ways of Observing Rural Life Sunday," containing ways of observing the day as suggested by clergy of all denominations who observed the day in 1929, sermon topics, bibliography on Rural

(*Continued on page 46*)

Adult Work Discussed

THE conferences on adult work at Toronto are arousing unusual interest both because of the topics announced and the personnel of leadership. The period from nine to ten each morning will be given to a worship service and an address on such topics as the following: "The Objectives of Adult Religious Education," "Adult Religious Education and a Christian Social Order," "The Church and Religion in the Home," and "Adult Religious Education and World Friendship."

The period between ten and twelve will be devoted to studies by seven groups each limited to seventy-five members:

"Worship in Adult Education."

"A Richer Study Program for Adults."

"World Service and Fellowship through Adult Religious Education."

"The Church and Religion in the Home."

"A Christian Social Order through Adult Religious Education."

"Leadership in Adult Religious Education."

"The Organization and Administration of Adult Religious Education."

Each group will work out findings on its topic. These will then be presented successively to the other six groups for criticism. They will then be revised by the original group in the light of these criticisms. These findings will guide adult work during the coming years.

Dr. Norman E. Richardson of Presbyterian Theological Seminary, Chicago, is the general conference leader. Among those to serve as group leaders are Dr. Herbert W. Gates, Mrs. W. E. Chalmers, Mrs. E. H. Silverthorn, Mrs. Cora T. Court, Mr. E. P. Westphal, Mr. Rufus D. Bowman, Mr. E. W. Halpenny, Mr. Martin I. Webber, and Mr. Bernard Coggan.

Urgent Needs of the Rural Church

By Paul Haskell Clark*

THREE issues of major import press hard upon the rural church; three questions are constantly demanding the attention of minister and church school workers in village and open country.

The *first*, How is it possible under present conditions to continue to maintain an institution of religion—church and church school—adequate to the needs of modern rural life? The picture is a familiar one. Every agricultural journal the country over has asked, "What is happening in rural America?" and surveys from all sections of the nation indicate very clearly the trend in affairs. Machinery and power have penetrated far beyond factory into open field and the industrial revolution, so disturbing in urban America yesterday, is a reality in rural America today, with the result that the efficiency and productivity of the farmer have been increased many fold. Witness the wheat market. No longer is the slogan "back to the farm." Fewer and more efficient farmers are producing the food for an increasing urban population and while the cityward trend has abated somewhat, there is no indication that it is to cease in the immediate future. Mr. E. A. Stewart, Division of Agricultural Engineering, University of Minnesota, after reviewing this whole situation concludes that the continued decrease in farm and rural population is inevitable, and while we may have six times the population in 1950 as in 1850, it is probable that the decrease in farm workers which began a number of years ago, will continue until by 1950 no more farm workers will be necessary to supply food for a population of one hundred fifty millions than were necessary in 1850 to supply sustenance to twenty-five millions.

The trend of population is necessarily away from the farm and the constituency of the rural church is reduced correspondingly. This comes at a time when urban standards, for better or for worse, are pressing hard upon village and open country. Radio and moving pictures, hard roads and ease and rapidity of transportation, a tremendously accelerated press pouring forth journals and books of all sorts and descriptions, chain stores and mail order houses, excellent consolidated and community schools with an ever increasing number of graduates enrolling in colleges, machine and power farming—these are among the more important factors which place upon the rural community so tremendous a strain. And the Protestant church, aroused to pagan influences in American life and as convinced as ever that she has a mission and a message in the name of Christ, faces the challenge with resources, buildings and equipment, programs and personnel, hopelessly divided in some two hundred and more different directions. Consequently the rural picture is incomplete until we see first this town of eleven hundred souls ministered to by nine churches and then yonder village of less than six hundred population churched by three denominations each maintaining, after a fashion, some sort of organized religious life; until we see these conditions duplicated over and over again—in short, the denominational system desperately struggling to function on the competitive basis when the situation clearly demands unity of effort and solidarity of front. Over-churching is the problem in the majority of rural communities, while literally hundreds of communities are unchurched!

How can we maintain in rural America an institution of religion adequate to the needs of the modern farmer and villager, organized in such a way as to command their attention and respect? Certainly it can no longer be done on the competitive basis. Into this situation must be brought the "will to cooperate," and where "churchmanship" with vision and power is actually facing the issue open-minded and determined to see the Christian church continue among the constructive agencies in American life, this principle is being given wide and successful application. To be sure no two situations are exactly alike and each must be considered upon its own merits, but during recent years a number of different cooperative techniques have been devised. There is the community church, independent or of the denominational type, the federated church, the union church, the larger parish and the enlarging parish. Then, too, state church federations and councils of religious education give opportunity for cooperation without the factor of organic union entering to complicate the immediate situation. In any case the process is one of more complete integration. A few months ago, Prime Minister Ramsay McDonald, addressing an American audience, asked, "How far can we go together?" and coupled with it the suggestion, "It is a problem of adjustment." How far can the Protestant churches of rural America go together? Here, likewise, it is a problem of adjustment; adjustment to a rural life undergoing rapid change economically, socially, and politically. But the major adjustment confronting the rural church today is, to the thinking of Him who prayed "that they all may be one . . . that the world may

The author of this article speaks from experience which he himself has gained in serving a rural parish. He has elected the open country as his field of service, and has consistently held himself to his chosen task in spite of attractive opportunities in other places. Mr. Clark says that he will be glad to correspond with readers concerning the points he makes in his article, and to give help in ways of carrying out the suggestions which he has made.

—The Editors

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believe that thou hast sent me," adjustment to the mind and spirit and purpose of the Christ. We can accelerate or delay that process as we choose, but if we would maintain adequate and effective institutions of religion we must make these adjustments as rapidly as possible.

The *second* issue which will not go unheeded in the mind of the rural church worker arises out of the oft repeated questions, Where will we find a teacher for these boys? Who will assume the responsibility of treasurer? Have we a man or woman prepared to take an active part on our board of trustees? In short, where are we to find able leadership for church and church school? Lack of space, of classrooms, equipment, and materials, all of these, are real handicaps, but the major handicap in the rural school has been and continues to be lack of trained leaders. In fact, given trained leadership, these other difficulties will be well toward solution. For example, the finest of equipment, material, and organization will not in themselves solve the "youth problem." Lacking trained, consecrated, courageous leaders of youth and the problem becomes a crisis. Nothing but the best in way of equipment and materials is good enough for our boys and girls of farm and village, but the key to the situation is leadership. Whence the leaders?

In response, there comes a most encouraging reply. Among the outstanding achievements in religious education of recent years is the rapid development in the leadership training movement with "standard" classes and schools springing up all over the country, and not a few of these in the smaller isolated communities. The educational boards of the various denominations and the International Council of Religious Education, through state councils, are back of this program and are prepared to give able assistance. In some cases individual training has been secured by correspondence. Then there is the local "class" conducted by pastor or other accredited leader; better still the standard leadership training school maintained through the cooperation of several churches, not necessarily of a single denomination. Much excellent work is being done by district and county councils of religious education, representing the combined efforts of city, village, and open country, and not infrequently the initiative has been taken by the rural worker. The rural church must produce its own leadership, and let it be repeated with added emphasis that this can be done. "But," comes the lament, "off to the city go these leaders we have trained!" Yes, and with stronger hands and greater courage to take their places in Christian churches of the city, and the little rural church turns again to the responsibility of developing leaders not alone for rural America, but many for urban America as well.

Finally the *third* question, How shall we determine the program of the rural church? Assuming that every minister and church worker is giving maximum time and effort to kingdom building, it does not follow that the program adopted in any particular situation is the most effective. What are the actual needs of the situation? To be sure certain general needs are common to every church, but each community has its peculiarities and not infrequently these are the most important factors to be considered. Take the single item of parish boundaries, they are not so much fixed lines as wide shaded areas indicating overlapping and complexity of interest. It must be apparent that the only sound basis upon which to determine a program for this area with its complexity of interests is as complete and exact a knowledge of conditions as can be obtained. We must know the parish extensively and intensively.

To know the parish extensively is to be able to "spot" on a map certain primary facts regarding every family within the area reached by the church. Where there is overlapping of interest a survey, in cooperation with all interests involved, will reduce to a minimum the danger of misunderstanding and secure maximum results. In the open country with scattered villages, district or county councils of religious education can be made the unit of survey. During recent years there have been developed a number of very valuable techniques in surveying and mapping and this information is available to any who desire it. For example, the United States Post Office Department in Washington has on hand county maps showing rural delivery service and indicating the location of farm homes. These can be secured at small cost and, after checking for recent changes, they can be enlarged for base maps. Interpretation of the information charted is extremely valuable and in a number of cases has greatly increased the effectiveness of such enterprises as the "every member canvass" and the "every family visitation." Know the parish extensively.

An intensive knowledge of the parish is based upon an intelligent program of parish calling. In this the minister, of course, will take the lead, but certainly not all parish visitation should be left to him, nor should he be required to meet the mounting expense of travel over wide areas. Under normal conditions, the rural minister can make a minimum of five hundred calls a year and every call will have its definite purpose. Supplement this with the calls of church school teachers and special committees, assemble the information secured and there must eventuate an intensive knowledge of the parish upon which to base a well adapted program. It is hardly necessary to point out that the making of such a survey, general and extensive at first, followed by the intensive visitation of pastor and people, is in itself a most constructive project for church and church school.

The church in rural America is not passing. Very obviously tremendous changes are taking place which challenge the consecration, the intelligence, and the initiative of the ablest Christian leadership. However, the issues stand forth more clearly every day and the questions that press hard upon us who are so deeply concerned with bringing to rural life the mind and spirit of Jesus Christ do have their answer.

What One Rural Church Is Doing

By C. Morton Hanna*

JESUS said, ". . . preach the Gospel to every creature;" but he also said, ". . . *teach all nations*, . . . *teaching them to observe* all things whatsoever I have commanded you." The former is evangelism, but the latter is religious education. In rural America evangelism has been stressed until practically every community has within her bounds a church, witnessing to the Gospel; but in the obeying of the second command we have lagged far behind, until there are great numbers who call themselves Christians, but understand little of the application of the Gospel of the Kingdom to everyday living. This fact presents the rural church with the most urgent problem of the day. This is especially true since the state is making such forward strides in rural education.

The fact that the church has lagged behind in methods and quality of work, endangers the standing of the church program in the eyes of those country young people who have had or are now enjoying the advantages of one of our modern consolidated rural high schools. If the spiritual development is to correspond with the physical and mental growth of the young person, it must do so through a growing knowledge of the Word of God and its applications to life. It is the task of the church to lead its members into this increasing knowledge and practice of the Bible as a way of life.

There are three conditions that make the work of religious education very difficult in the country. *First* there is the lack of equipment. The preponderance of one- or two-room churches in rural sections is a serious handicap to the well-rounded program. The only solution is to get the equipment. If we can have it for the public school, we can have it equally as well for the church. The wealth of the community provides for both. The *second* difficulty is that of securing group meetings. Many country churches have neither the Sunday night meeting nor the mid-week prayer meeting. Due to the problems of distance and transportation, it is hard to get the people together for group meetings at times other than the Sunday morning hour. The only way out of this difficulty is to make the coming so worth while that they will come in spite of the difficulties. The *third* problem is that of leadership. The adults of middle age did not have the educational advantages of the youth of today, and so beyond the junior department of the church school, the adolescent youth is better educated than the adult who must lead him. The solution of this problem seems to lie in enlisting and training for Christian service those of our younger adults who have training as public school teachers. One church is planning to have a teacher training class each summer, taught by a consecrated, enthusiastic public school teacher, made up of the young people who, in winter, are either in college or teaching. In this way a capable group will be trained to teach and to command the respect of our adolescents.

To offset these difficulties there are ample compensations, in country conditions, that are a tremendous help to a program of rural religious education. The *first* of these is the absence of distractions, such as the movies, amusement parks, and other commercialized amusements. Thus while the country youths are usually busy, yet their leisure time is at the disposal of the church that is wide awake enough to fill it up with a worthwhile program of religious education. The *second* advantage of rural life for religious educational purposes, lies in the fact that in the open country the family is still somewhat of a unit. This makes possible two important phases of religious education: namely, home study directed by the parents, and the family altar at which the young people learn to think and express themselves in the language of religion.

It is very unusual to find a superintendent of a country Sunday school who has the time or the inclination to work out or carry into effect a comprehensive program of religious education. For this reason it is wise to have a committee on religious education to cooperate with the pastor in planning and executing an adequate program. This committee should appoint individuals or groups to have charge of the different phases of the program. Out of an experience in country work, the writer would discuss briefly six phases of rural church activity: the church school, with its Sunday morning program of worship and instruction, weekday class meetings, and recreational or social features; individual Bible reading; weekday Bible study classes; vacation Bible schools; Bible drills; and dramatization of Bible stories and missionary pageantry.

The *church school* should keep abreast of the best in

The Country Church

In some great day
The Country Church
Will find its voice
And it will say:

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn
As they come round and round again
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees,
And birds and the bees
I know and feel ev'ry one.

"And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

—Liberty H. Bailey

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modern pedagogy, constantly holding before the teachers the highest standards and urging them to work towards them. While we are working for better physical equipment, we should make the best of the equipment that we have by maintaining a high standard of teaching. Teacher training should be encouraged in every possible way. Four neighboring churches in the open country in the Valley of Virginia have a cooperative standard training school. The four pastors are the teachers and four units are offered each spring and fall, with an average of thirty-five to forty-five credits earned each session of the school. One of these churches, in addition, has eighteen people enrolled in correspondence courses on the specialization units during the winter months. Other churches have a teacher training class meeting each Sunday as a part of the church school. A challenging standard should be kept before the school at all times and an honest effort made to show some improvement each year.

Individual Bible reading should be encouraged by enlisting the people, young and old, in such projects as reading a chapter a day or reading the Bible through in a year. A periodic check up and the publishing from time to time of the number enlisted in the project will keep up the interest in a remarkable way. There is an added educational value if the individual is encouraged to look for the answers to definite questions as he reads. The following questions suggested by Miss Grace Saxe are well adapted to such a plan: Is there in this chapter any example to follow; error to avoid; command to obey; promise to claim; or prayer to echo? In this chapter what is the principal subject; leading lesson; best verse; principal persons; teaching concerning Christ? Many who undertake such a plan of systematic Bible reading will continue it through life with great spiritual blessings.

Occasionally the pastor should lead the people in a week of Bible study, in which he will illustrate a method of studying the Bible. In this way the people could be taught the different methods of Bible study. One year the method of chapter study could be used; the next year the people could be led into the rich experience of character study; again they could be introduced to book study, and perhaps they could be interested in tracing a theme like "sin" or "salvation" through the Bible. Country people will respond to such a plan in the winter months when the nights are long and the farm work is not so heavy. Many of those who attend the sessions of the class will continue to study their Bibles along the line suggested, with great profit.

The *vacation Bible school* is proving a great help in the country church. Country children seem to respond to the idea even better than their city cousins. It has been the writer's experience that it is better to work intensively for a short period, say two or three weeks, than for a longer period. The reason for this is that the whole family works, on the farm; to take the children as pupils, the older sisters and sometimes mother, away as teachers, means that the whole household is upset. They are willing to do this for a short, intensive period but they could not cooperate for a longer time.

During the vacation period competitive *Bible drills* have been successfully used. In one group of country churches Bible Baseball helped about two hundred young people to increase greatly their knowledge of the Bible. (Rules for this game may be found in section "K" of *Handy*, a book on church recreation.) Two teams were organized in each church, one from ages ten to sixteen, and the other from sixteen to twenty-four and each member was given a little book containing about eight hundred questions and answers on the Bible. They studied and practiced in their own church for several weeks and then they began a series of inter-church games. This game not only helped to familiarize young people with the Bible, but at the same time it furnished a wholesome inter-church social life. This same group of churches is planning to have inter-church competition in the telling of the great Bible stories, during the coming summer.

Most interesting in the religious education program of a rural church is the work of *dramatizing Bible stories* and the giving of religious pageants. This satisfies the natural hunger in young life for the dramatic and gives proper social contacts, while at the same time it gives Bible knowledge and missionary inspiration. This work should be turned over to an individual or a committee, and the work developed through the year, not just at special seasons.

The service projects undertaken by the classes or departments of the church school, including benevolent gifts, give an opportunity for the application of the principles of the Kingdom, but for the greater portion of the laboratory work of religious education in rural sections we must depend upon the home and upon the public school presided over by Christian teachers. It has been the experience of the writer, that where the religious education leaders expect the cooperation of the home and the school, they usually get it. If the parents are asked to do definite things with their children, they can be counted on to respond. Where the parents know what is expected of the child in the church school, they are willing to see that he gets it at home. It is equally true that by a tactful approach the pastor can get into the schools for chapel talks. The majority of teachers will cooperate with the church leaders in forwarding any special projects. In one community the teachers trained the young people of the church in religious pageants during spare time at the school. A teacher in this same school, upon request, taught a mission study class as an adjunct to one of the regular high school courses.

Along with all of the above program, there should be a teaching ministry from the pulpit, that will enlist the interest of the whole congregation in matters of spiritual growth.

The Spirit of Motherhood

(*See picture on page 7*)

THIS is the famous composite Madonna by Joseph Gray Kitchell. The earlier stages of this great work necessitated the use of a scientific method of composite photography, invented by Mr. Kitchell. Nearly three hundred famous Madonnas were merged in a unified ideal in which are preserved the individual qualities of each and the prevailing characteristics of all. Similar paintings were classified in nineteen distinguishing groups, each unit of which was superimposed successively on plates that later became the secondary originals in progressive stages of composition. Prints from each group became integrals for final composition.

This marvelous creation is the result of thirty years intermittent labor by the artist who is also an inventor and a well-known writer and lecturer on Economics and Science.

Unusually fine hand colored prints may be secured from Edward Gross Company, Inc., 118 East 16th Street, New York City, at the following prices: 3⅝″ x 4¾″—$.75; 9″ x 12″—$2.00; 12″ x 16″—$3.00.

Reading Suggestions for Rural Church School Workers

By Fred D. Wentzel*

IT IS now two-thirty in the afternoon. The conference on religious education was to begin promptly at two. But the leaders have been waiting for the arrival of the delegates from the open country that surrounds the little town in which we are meeting. "I am afraid," says one pastor, "that the social which our Grange has advertised for today will keep most of my people at home." Another tells us that his district was almost flooded a few days ago by heavy rains, and that "automobiles can't get through the muddy roads, for the ruts are a foot deep." An enthusiastic delegate complains that most of her friends "simply don't know what this conference is all about." We decide that waiting longer will do no good. The first speaker begins to discuss his subject, "Making the workers' conference vital." He explains that "workers' conference" is another name for the familiar teachers' and officers' meeting. "How many of you," he asks, "have a monthly meeting of teachers and officers?" There is a grim and embarrassed silence. None of the delegates, representing seven schools of town and open country, seem to appreciate the educational significance of a workers' meeting. "Sometimes," says a rural superintendent, "we have a short meeting of the teachers right after Sunday school."

The rural school may evidently be as far from the maddening modern movement in religious education as it is "far from the maddening crowd!" Concrete highways wind through the country but when winter comes many byroads are still impassable. The growing intelligence which is applied to the economic emancipation of the farmer too rarely functions in the religious education of his children. One-room Sunday schools, without facilities for dramatization or recreation and without provision for learning through responsible activity, frequently cool the ardor of those who have come to see the necessity of newer ways in the teaching of religion. Pastors who have only a fragmentary knowledge of religious education and who are burdened with the pastoral perplexities of charges consisting of from two to six scattered congregations find it hard to give their teachers meaningful supervision. Camps and summer leadership schools touch only a small proportion of rural workers. Community schools are established with difficulty because of the lack of skilled teachers. All these conditions conspire to keep rural church school workers ignorant of the rapidly changing ideas and methods of the present movement in religious education.

It is a happy fact that rural pastors are availing themselves increasingly of the resources of leadership training. We are discovering that the education of rural church workers is not at all the hopeless impossibility we once imagined. Delegates from rural fields have established enviable records for intelligence and achievement in our camps and summer schools. We know now that the absence of rural teachers from these summer training centers is to be explained, not so much by the necessity of their staying on the farm during the busy summer season as by the hesitant and unenthusiastic efforts at promotion on the part of rural leaders. Hundreds of pastors and public school teachers are guiding the study of standard leadership courses in local schools. But even our best efforts have not succeeded in bringing to rural workers the easy access to libraries, conferences, and schools enjoyed by the religious leaders of our cities. We need to recognize more fully the fine possibilities for the improvement of rural religious education that lie in a carefully guided reading of books and magazines. It would be a serious error to try to substitute such reading for discussion groups in local centers and in summer schools and camps. But we have hardly begun to explore the contribution that wisely directed reading may make in whetting the workers' appetite for participation in group study and in continuing the improvement of insight and method which is begun in community school or summer conference.

Much could be done in the most unfavorable rural circumstances by the simple expedient of a Pennsylvania pastor concerned about the development of his teachers. A good book, selected with discrimination, is given to one of his workers. "This is a fine book," he says, "I think you would be especially interested in the second chapter. Will you try to read it during the next week or two? When you have read it, please write your name on the first page and return it to me. I want to give it as soon as possible to the primary superintendent." When the book has made the rounds, this wise pastor gathers all its readers together for an evening of interesting discussion.

Of course, the rural leader needs to cultivate faith in the practical intelligence of his people. If they find it difficult to read with understanding and to discuss what they have read, it is not because they are country folk. They share this inability to analyze and to evaluate literature with thousands of their fellows in the city. With patient guidance they will grow in surprising ways. A rural pastor recently undertook to conduct a series of workers' meetings on the basis of readings in a number of books and pamphlets. His experience, summarized in three letters, is illuminating. The letters were written to his denominational leaders, who were cooperating in the direction of the group study.

> In this group it will be necessary for the leader to prepare all the assignments and guide most of the students in their reports or too much time will be wasted and the essential points remain untouched. Those reporting would go too much into detail, often dwelling upon non-essentials, and failing to get to the main points.

Two weeks later, the pastor had begun to change his mind and his mood.

> The reports on the assignments are improving very nicely. Of course, it is to be expected that in such a group there will be some who make reports that are worth very little. However, it is very encouraging to the leader to note the willingness of the people to do their best. This method is producing a real change in the interests and activities of these people. People, who heretofore would not enter into a discussion, now feel free to do so.

The final letter was an apology.

> I am sorry that I annoyed you with my recent letter. Last evening the people had improved much in making their reports. They have been limited to three minutes, and they are acquiring the art of getting to the essentials in a limited amount of time This is a very valuable feature of the course.

*Director of Leadership Training, Board of Christian Education of the Reformed Church in the U. S., Philadelphia, Pennsylvania.

This pastor has found, to his own amazement, that books, pamphlets, and magazines may become highways to new insights and more adequate church school activities. His people are increasingly intelligent in their analysis of the rural situation. They are eager to know the approaches of other minds and other communities to rural religious education. They are learning through reading and discussion and experiment what resources one may use in grappling with our much-advertised rural church school problems.

Rural leaders will rejoice in the recent decision of the International Council of Religious Education to make available "The International Reading Course," consisting of six units. The course is intended "primarily for those who are unable, because of limited experience or other adequate reasons, to undertake the study of standard courses." It is hoped that a thoughtful study of its units will make clear to the reader the modern viewpoint of religious education, help to develop understanding of his task in the church school, and create a desire for further study. It is important to emphasize that the reading course is a simple first step in the education of the church school worker and does not in itself offer an adequate program of leadership training. Those who complete the reading of the six units will be awarded "The International Reading Course Certificate." This course is described in detail in an article in this issue by Dr. Forrest L. Knapp entitled "Training Leaders for Religious Education in the Rural Church."

Rural leaders who are vitally concerned with the development of a sound educational program will wish to go far beyond the simple requirements of the reading course. They will build up a workers' library and add to it constantly the best available materials. They themselves will study these materials in order that they may be intelligent guides for a reading people. The following books, carefully chosen with the rural situation in mind, would form a good nucleus for a workers' library.

What Is Religious Teaching?

Suter, John Wallace, *Creative Teaching.* New York, Macmillan Company. Price $1.25.

This book consists of a series of informal letters to a church school teacher, written in simple, interesting style. It is a good introduction to modern ways of thinking concerning the work of the church school and to sound ways of dealing with pupils.

Sheridan, Harold J., *Growth in Religion.* Nashville, Cokesbury Press. Price $1.00.

How did my pupils become what they are today? Where did they start? How far have their characters been shaped by parents, playmates, pictures, and books? These questions in psychology, and others like them, are the theme of *Growth in Religion.* The book will give rural workers an appreciation of some of the laws in accordance with which the successful teacher must guide his work.

White, Goodrich C., *Teaching in the Sunday School.* Nashville, Cokesbury Press. Price $1.00.

Rural schools are given overmuch to lecturing. So we are told. But what is wrong with lecturing? And why is there so much talk about "teaching through activity"? What kind of activity? *Teaching in the Sunday School* invites us to "visit a strange Sunday school some morning and quietly slip into several classes to see what is going on." It is an understandable guide for our visit and shows us why activity on the part of the pupil is important.

Vieth, Paul H., *Teaching for Christian Living.* St. Louis, Bethany Press. Price $1.50.

Thoughtful rural workers will find in this book a clear way to the understanding of such high-brow terms as "curriculum," "life-centered," "the reconstruction of experience," and "life-situation." Some of the illustrations seem to be deliberately chosen for the rural educator. The book brings modern religious education down from the clouds and helps us to see it as the interesting business of guiding people in the Christian Way.

Stooker, Wilhemina, *The Missionary Education of Primary Children.* New York, Missionary Education Movement. Price $1.00.

Here are recorded the absorbing conversations of a group of parents and teachers concerning the religious development of primary children. The rural teacher attends the group meetings, asks questions from her rural viewpoint, and tells what rural leaders have done in the "missionary" education of children. To the author of the book "missionary" education has to do with the total Christian living of the child.

What Do We Mean By "An Educational Church"?

Winchester, Benjamin S. and Shaver, Erwin L., *The Teaching Church.* Boston, Pilgrim Press. Price 50 cents.

The Teaching Church presents detailed suggestions for the consideration of the educational task of the local church. Carefully chosen questions for the guidance of discussion leaders and lists of selected readings on a dozen vital questions make the booklet valuable.

Fiske, George Walter, *Purpose in Teaching Religion.* New York, Abingdon Press. Price $1.75.

Is there any sense in grading pupils? Why are we building many new church schools, and using a different building plan than we, who were taught in one-room schools, knew? Are plays and pageants part of our work as religious teachers, or merely new means of wheedling young people into the church? What really is our work as religious teachers? Part II of this book will help rural workers to find out.

Munro, Harry C., *How to Increase Your Sunday School.* St. Louis, Bethany Press. Price $1.25.

Mr. Munro shows, in popular language, how necessary it is that the church school should answer questions like these: What is religion for? Is religious education an unimportant sideshow or is it the central function of the church? Is a *big* school always a *good* school? How can we tell whether a school is good?

How Can We Improve Our Worship in the Rural School?

Stowell, Jay S., *Story-Worship Programs for the Church School Year.* Garden City, New York, Doubleday, Doran & Company. Price $1.50.

With the increasing introduction of graded lessons, superintendents of church schools are often deeply perplexed concerning worship. When several groups who are thinking about different interests meet in the same room for worship, where is one to find a theme in which all the group can find meaning? And when we go farther, adding the problem of separate departments to that of graded lessons, where are the new departmental leaders to turn for worship suggestions? Stowell's little volume has helped many rural workers out of their difficulties by its clear-cut directions for the conduct of worship and by its carefully constructed sample services.

Martin, A. W., *Worship in the Sunday School.* Nashville, Cokesbury Press. Price 75 cents.

This recent book is written especially for "workers in small church schools." It offers simple guidance for judging and selecting good worship materials and gives clear suggestions for the training of pupils in meaningful worship. Scattered through the book are excellent lists of stories, pictures, dramas, and other worship materials.

Mattoon and Bragdon, *Services for the Open.* New York, Century Company. Price $1.00.

One of the best available sources for suggestive worship services, usable both outdoors and indoors. It contains many excellent selections of poems, prayers, fine prose, and hymns.

Pamphlet No. 6 of the Christian Quest Materials, *Youth at Worship.* Chicago, International Council of Religious Education. Price 15 cents.

This pamphlet offers many helpful hints to superintendents of church schools and to leaders of young people's departments. The sections on "The Place of Worship in the Total Program," "Materials of Worship," and "Principles Governing Group Worship" are especially illuminating. Many services would be redeemed from trivial sentiment if the leaders followed the author's suggestions concerning the use of hymns.

Baker, Edna D., *The Worship of a Little Child.* Nashville, Cokesbury Press. Price 75 cents.

Blashfield, Clara B., *Worship Training for Primary Children.* New York, Abingdon Press. Price $1.00.

(*Continued on page 48*)

The Adventure Begins

A Message About the Youth Meetings in Toronto

DANIEL A. POLING

GRACE SLOAN OVERTON

O. W. WARMINGHAM

BLAINE E. KIRKPATRICK

HERE are a few of the leaders who will share with representative young people from nearly all Protestant agencies in North America in one of the greatest adventures ever made by youth of the Christian church. They will serve in both the Christian Youth Council of North America, June 23–27, and the Christian Youth Conference, June 27–29. With them in the group the adventure will be a real success.

The Christian Youth Council

Discussion outlines have been prepared on the six emphases which have been tentatively chosen as the basis of the program for the meeting at Toronto. As the reader will recall, this Council will be held June 23–27, and is made up only of the official delegates appointed by the state and provincial councils, denominational boards, the Y. M. C. A., the Y. W. C. A., and the International Society of Christian Endeavor. There will be one hundred and seventy-five young people and some fifty professional leaders of youth, who will meet in connection with this Council. It will be a creative body which will give itself to the determination of some goals of young people's work for the quadrennium which will follow the meeting. These discussion outlines aim to help the delegates to prepare for a real share in this adventure.

The names of the delegates are coming into the International office rapidly and by May 15 the list will be complete. Practically all of the forty-two denominations belonging to the Council, and the state and provincial councils and other organizations mentioned, will have their representatives on hand.

It will be the most widely representative Christian youth meeting ever held on the North American continent.

The Christian Youth Conference

As the reader will remember, this is to be a conference of two thousand young people, meeting June 27–29, where youth from all of Protestantism and all over North America will meet to plan for the administration of a great program of young people's work in the four years following June, 1930. Forty-two denominations have accepted their quotas, as well as the state and provincial councils.

If you have not already received your copy of the leaflet describing this program, send to your denominational office, your state or provincial council, or to the International Council of Religious Education, for as many copies as you can use. Put them in the hands of those young people who should share in this meeting.

There will be those young people who are in the Council meeting, young people who will be in Toronto for the main Convention up until Friday, and then the great army of young people who will go for the last three days, *all in this Christian Youth Conference of North America*, June 27-29.

All Roads Lead to Toronto

There will be a special train leaving Chicago the night of June 25th, over the Canadian National, for those young people from Chicago and the west. There will be another special train from Cincinnati over the Big Four, and special cars over the Canadian National from Montreal. These special trains are being arranged so that the Conference will begin even before the young people arrive in Toronto.

From everywhere young people with adult leaders, will journey by auto to the great city in Canada—Toronto, where youth will go on a great adventure with Christ. Register now.

GONZALA B. CAMARGO

GOODWIN B. WATSON

CYNTHIA PEARL MAUS

HARRY N. HOLMES

JOSEPH MATTHEWS

J. RUSKIN HOWE

ROY BURT

E. H. BONSALL, JR.

D. R. POOLE

Problems of the Rural Church

A Symposium

Enlisting the Entire Family

ONE of the greatest problems of religious education in rural communities is the enlisting of the entire family in the program of Christian living. It is necessary to have the interest of parents if we are to have the children in any regular and effective piece of work. Furthermore, if we are to have a well balanced program we need the parents as much for their own sakes as for the children and young people.

How shall we go about it to enlist the entire family? In the first place we need to rethink the meaning of religion. In too many communities although people are religious, they think of religion as something apart from life. Our religious obligation reaches further than merely attending church on Sunday morning, important as that is. We must come to think of religion as a vital experience, as a way of living and meeting everyday problems. It means that we will develop Christlike attitudes in all relationships, that we learn respect for law, that we consider how all may earn a living, that we consider individual personalities before material gain.

If we are to take these things into account, our program for the rural church must include such things as community improvement, educational advancement, both secular and religious, social and recreational life, and cultural growth for all.

The next problem is: How shall we get such a program in operation and keep it going? We must have a trained leadership for this work. A trained leader will supervise several units or communities, perhaps within one county. The average county has from five to twenty natural units in its boundaries. Taking as an average twelve such units, that would permit at least two visits of the supervisor a month, perhaps oftener.

The supervisor would be well paid and would work out a program independent of denominations. However he would correlate his program with the programs of the churches in the community, supplementing rather than cutting across their programs.

The first task of the supervisor would be to survey the units under his supervision to discover their greatest needs. He would seek the advice and cooperation of the various churches represented, and other agencies such as the farm bureaus and boys' and girls' clubs. He would seek out the leaders in these organizations and use them where advisable in carrying out his program, a program of Christian living for the entire family.

Certain phases of the program, such as community improvement in the field of agriculture, might not come under his immediate supervision, but he should be aware of the needs in this part of the work and show his interest and desire to help.

Through the educational program he would help to raise the standards of the religious education program in the various churches, and point out the advantages of education for complete living.

The social and recreational program would be planned with the interests of the children, young people, and adults in mind. Such a program would include such things as daily vacation church schools, dramatic clubs, games, and "sings" for every one. A program that ministers to and enlists the entire family, and takes into account other agencies for good in the community will do much toward solving the problem of religious education in the country church.

—Eva Callarman, *Elementary Superintendent*, Northern District, United Christian Missionary Society.

> There is a general assumption that religious education in the country presents problems which are not met in town and city. We asked a number of workers who have a close contact with the rural church to state specifically what they conceive this problem to be. Unfortunately only three ventured to make such a statement. These are given in the accompanying symposium. If any reader feels that there are other problems which should be included, the *Journal* will be pleased to hear from him.
>
> —The Editors.

Lack of Trained Leadership

OF COURSE the greatest problem of the rural church is the lack of trained leadership. The city church also has that problem but the rural church has an additional problem in leadership—there are no adequate materials to train the rural church teacher.

Take the textbooks in the specialization units of the Standard Training Curriculum. They are written for the schools with separate departments. If the rural primary superintendent lives near enough to a standard training school to attend, what course shall she take? The children in her room (if she is fortunate enough to have a separate room) range in age from two and one-half to eight years. Shall she take nursery, kindergarten or primary courses? How can she adapt her worship to help the two-year-old and the eight-year-old? Neither teacher nor textbook tell her.

If she is too far away to attend a training school and she wishes to have books or even a book to read, what shall it be? She is told to read for each age group and then to adapt the material. Could the city church teacher adapt the rural material for her use? The material can be adapted but the average church school teacher, rural or city, does not know how to do it.

Many of our rural teachers complain about the subjects in the graded lessons. Her children have no contact with policemen, milkmen, firemen, et cetera. How can such lessons be "life-centered"?

There are several solutions—none of them ideal.

First, make provision now in our Standard Leadership Training textbooks for the rural church. Have at least one or two chapters in the book showing how the teacher or superintendent can adapt the material to her situation. This cannot be done satisfactorily but it can be done so that conditions are improved.

Second, plan now to consider the rural church in the Standard Leadership Training courses. A section should be added for the rural church. There should be a book for

rural superintendents and ministers, one on worship in the rural church, one for elementary education, one for secondary. There cannot be standard departmentalization.

Third, find the brightest person you know to write these books. Have someone *who really knows* the rural situation, who will try his work out in a rural church. Have all the material possible right in the book. The teacher or superintendent needs the material in a book he can buy and keep near him, not in chapter three or four of twenty-five books in the public library.

Fourth, stop saying and thinking that the condition is only temporary, that the one-room and two-room church is fast being replaced by adequate buildings. Talk first with the minister and people of the average rural church and find out how soon this will happen. Then do all you can to improve conditions before more of our rural churches die.

Fifth, do all you can to have consolidated churches side by side with consolidated public schools. In union there is strength, and in union will be found the best solution to the rural problem.

—Elizabeth Atkinson Taft, *Assistant Director of Religious Education,* Synod of Indiana.

Meeting the Needs of the Rural Group

THE COUNTRY church's greatest problem in religious education is that of securing educational materials and assistance in terms of *its own* needs and resources. Workers in country churches are under the necessity of translating and adapting the standards, curriculum materials, forms of organization, training programs, and methods of work which have been prepared by and for larger and more completely organized schools. Lesson and training textbook writers speak a language that in many instances is utterly foreign to the life situations in which the religious educational enterprise of the country church must have its birth and development.

The outstanding need of the country church today, therefore, is for a program of religious education suited to the needs and possibilities of the country community. 4-H Clubs and other forms of extra-church educational activity are thriving in thousands of country communities largely because they meet an actual need in the lives of growing country boys and girls. The educational program of the church fails because it attempts to impose upon the local country church a form of educational activity that is neither understandable by country people nor suited to their needs if it were understood.

To point the direction of the remedy is easy; to work out the details is a task for many years of patient and sympathetic labor. Two suggestions are offered:

1. The religious educational agencies of America must give careful and thoroughgoing study to the needs and possibilities of the present-day country community as an educative situation. This study must be something more than a sort of clinic conducted by some aspirant for a Ph.D. degree. It must sympathetically and intelligently include the members of the country community itself.

2. These religious educational agencies must begin the creation and development of curriculum and leadership training materials *not for* country people but *in terms of* the actual life situations of country and village life.

—A. W. Martin, *Secretary of the Department of Home Extension,* General Sunday School Board of the Methodist Episcopal Church, South.

Religious Education Week

PERHAPS the feeling of some that "Of the making of weeks there is no end," has justification. We hear of umbrella week, of Ground Gripper week, of paint-your-home week, and so on and so on almost *ad infinitum.* But in the presence of this over-abundance of special weeks, we offer no apologies for the introduction of Religious Education Week.

For many years, the various denominations and the interdenominational organizations in the field of religious education have emphasized a number of special church school features during the year. There was Children's Week, which had a wide popularity for some years; Mother and Daughter and Father and Son weeks, which still enjoy large prestige; Rally Day, with a history probably longer than any of them; Promotion Day, with an especially valuable educational message; and so we might go on. Within the last few years there has been developing a sentiment in favor of the bringing together of many of these special features into one large, carefully planned, and skillfully executed impact of the interests of religious education upon the attention of the communities in general and of each local church in particular. This sentiment was crystallized at a recent meeting of the Educational Commission of the International Council into a definite request that suggestions for the observance of Religious Education Week be prepared for use in the fall of 1930.

In response to this request there has been prepared an outline of activities for such a week, and a pamphlet of suggestions is in preparation for the selection and carrying out of such activities as are most suitable to any given situation. The pamphlet does not carry routine "programs," but rather suggestions for building programs to meet the needs of local conditions. It is the expectation of those responsible for the plans for Religious Education Week that there will be community aspects in which all agencies of religious education cooperate, local church aspects, which will help the membership of each individual church to face its peculiar responsibilities and opportunities, and home aspects which will suggest to parents the possibilities in home observances for fostering the religious life of children and young people.

The pamphlet of suggestions will be ready by July 1 and may be ordered from the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, or through denominational offices or state councils.

Vacation Church School Standard

THE *International Standard for the Vacation Church School* is ready for distribution. The price of the Standard is 20c per copy. A *Scoring Manual* has been prepared, price of which is 15c per copy.

This *Standard for the Vacation Church School* is primarily designed to aid leaders in this field to set up vacation church schools according to the best practice and to afford guidance in the administration and supervision of same. Pastors, directors of religious education, committees of religious education, supervisors of vacation church schools, and other workers in religious education will find these instruments useful as guidance in experimentation and study. Persons who desire copies can secure same by addressing the International Council of Religious Education, 22nd Floor, 203 N. Wabash Ave., Chicago, Ill.

Training Leaders in the Rural Church

By Forrest L. Knapp

THERE seem to be certain distinct problems facing those who are concerned with providing adequate leadership in religious education for the rural church. In the first place, rural folk have comparatively little opportunity to read, to attend institutes or lectures, or to take advantage of the stimulating and helpful opportunities which come to people who live in the city. This is due, of course, to the fact that in rural communities there are not many institutes or lectures or libraries, and also to the fact that because of the circumstances under which they live rural people must give most of their time and energy to labor on the farm, and, therefore, have very limited time and energy remaining for interests beyond the pressing daily tasks.

The second problem which must be faced by many churches in rural communities, and which is not so critical in the case of churches in more thickly populated centers, is that college graduates who, during their college training, may have had an opportunity to secure special training in religious education, much more commonly select towns and cities in which to begin their work following graduation than they do rural communities. For the training which students get in college there appears not to be a sufficient opportunity in rural sections to provide adequate appeal for these young people. It is very commonly recognized that young people who leave the farm to go to college are not likely to return to the farm—either the one which they left, or another.

The third difficulty, closely related to the second, appears when it is proposed to set up a leadership training school or class. On the one hand there is very often a lack of persons in a rural community who are qualified to serve as instructors in a training school, and on the other hand specialists from the staffs of denominational boards and from councils of religious education feel strong pressure to give their time to those situations in which they can serve the largest number of people. In a rural community in which the population is scattered it is evident that the potential enrolment for a training school is much smaller than in the more congested sections.

Very briefly, these are a few of the problems which confront us as we think of providing ways and means for developing a more adequate leadership for the educational program of the local church. These, and other problems, sometimes result in discouragement and apparent indifference on the part of pastors and church school workers in the rural churches. Although no perfect solutions to the problems have yet been found, or probably ever will be, there are many people who are attempting to find at least better solutions than are now available. Moreover, while those solutions are being sought, there are at the present time several ways in which a progressive, ambitious rural church can improve its leadership.

It is the purpose of this article to suggest some of these means which at present are available.

International Reading Course

At the February, 1930, meeting of the International Council of Religious Education action was taken approving the International Reading Course. This course is designed for persons who, because of lack of training and experience, or for other adequate reasons are unable to take the courses in the Standard Leadership Curriculum. The Reading Course is, in fact, intended to be introductory to the Standard courses. It consists of six units, as follows:

1. An Inspirational Unit

Approved materials

Slattery, Margaret. *You can Learn to Teach.* Pilgrim Press.

2. The Bible and Its Use

Approved materials

Hunting, Harold B. *The Story of Our Bible.* Charles Scribner's Sons.

Phifer, Lyndon Burke. *The Teacher and the Book.* Methodist Book Concern.

3. Jesus as a Teacher

Approved materials

Horne, H. H. *Jesus the Master Teacher.* Association Press.

Fosdick, Harry Emerson. *The Manhood of the Master.* Association Press.

4. The Leader at Work

Approved materials

Suter, John Wallace. *Creative Teaching.* The Macmillan Co.

Weigle, Luther A. *Talks to Sunday School Teachers.* Doubleday, Doran & Co. Inc.

5. The Modern Church School

Approved materials

Munro, Harry C. *How to Increase your Sunday School.* Bethany Press. And—

International Standard B for the Sunday Church School, or an appropriate denominational program of work.

6. A Journal of Religious Education

Approved materials

The International Journal of Religious Education or a denominational magazine for church school leaders.

In order to receive a certificate for the completion of the International Reading Course, all of the units from 1 to 5 must be completed within a period of two years and the magazine must be read regularly for a period of not less than one year. A certificate will be awarded on the basis of satisfactory answers, for each unit, to such questions as the following: In this unit what interested you most? What has this unit helped you to do better than before? What plans has this reading helped you to make for the improvement of your work?

Correspondence Courses

Another opportunity which is afforded to workers in rural churches, as well as to workers in other churches, is leadership training by correspondence. Many of the denominations offer courses in the Standard Leadership Curriculum by correspondence. This opportunity is open to any adult who is willing to undertake a definite program of reading and study.

Several of the denominations have a plan by which a local church which cannot provide an accredited instructor may nevertheless conduct a course in the Standard Curriculum, for the satisfactory completion of which the stu-

dents may receive credit. For instance, if the workers in a local church wish to take the course, Principles of Teaching Religion, and cannot find a person whose training will warrant his being accredited by his denomination, the class may apply to denominational headquarters for instructions and plans for conducting the class, and then the denominational headquarters will submit the examination questions at the close of the course and will grade the papers prepared by the students.

It should be recognized, furthermore, that if churches in rural communities are sufficiently willing to cooperate, and if they will bring strong pressure to bear, they can often succeed in securing the aid of outside leaders, including staff members from denominational boards. These leaders often serve where the call is loudest and most persistent.

Workers' Conferences

Many more rural churches than are now doing so should take advantage of the splendid values which can result from regular and well-planned teachers' meetings. Specific suggestions may be secured from denominational offices for carrying on such teachers' meetings. As great or even greater results may come from teachers' meetings or workers' conferences in which all of the church school workers have a vital share, as can come from the more formal courses as they are sometimes offered. In his recently published book, *Worship in the Sunday School*,[1] a book intended for workers in the small school, Rev. A. W. Martin shows how a vital discussion may grow out of a felt need on the part of church school workers. A rural church may do great things if it has even one enthusiastic and willing leader who will organize his workers so that they will and can have a share in working together and preparing themselves to carry on a better program in their Sunday school.

Summer Schools and Camps

Without doubt one of the very best means of improving the leadership in a rural church is for the church to select a few of its most capable workers and send them to a summer school for church school leaders. There is probably no more sound investment which a church can make than to share in the expenses of sending such leaders to a summer school. If two people can get the inspiration and practical help which are to be gained in these summer enterprises it is altogether conceivable that they may change completely and for the better the educational program of the church which sent them. There are few churches which cannot, if they search carefully, find a summer school near enough to them so that they can afford to send at least a few of their workers to it. In the case of some churches it may be found possible, also, to send some of their choicest young people to a young people's summer conference. In fact, this may be preferable in some cases to sending adults to a summer school. Young people are much more willing to dare to attempt to solve the unsolved problems, to face new risks, and to dream great dreams. A church which has faith in its young people need not greatly fear for its future.

There is some way for every rural church to improve its leadership, if it possesses a sufficiently strong desire and is willing to make some investment of thought and money. Even though money be lacking, thought and time and energy will avail much if rightly directed.

[1]Martin, A. W., *Worship in the Sunday School*. Nashville, Tennessee, Cokesbury Press, 1930. Price 75 cents.

Greatest Exhibit Ever Assembled

THE fact that the next International Convention of Religious Education is to be held in Canada raised some problems for the publishers who usually prepare such fine exhibits for these conventions. The necessity of paying duty on sales material makes it impracticable for the publishers to carry the usual sales exhibit. This is turning out to be a great advantage educationally for they have decided to pool all their resources in a gigantic exhibit which will be quite free from commercial features.

The exhibit will be housed on the Canadian National Exhibition Grounds, but a few steps from the other buildings used for the Convention, and will occupy half an acre of floor and wall space.

In the exhibit on children's work, model department rooms for the four departments will be displayed, fully equipped. In addition a children's chapel and a church school work shop will be featured. The curriculum exhibit will contain in one unified display the materials of all the publishing houses in the International Council membership, and the materials of other publishers being used by these denominations. This exhibit will show curricula for all church school sessions, the Sunday, the vacation, and the weekday church school. It will include also model children's libraries, an unusual collection of religious educational pictures and a complete leader's library.

The unique feature of this children's work exhibit will be the large place which it gives to work actually done by children. Notebooks, posters, models, scrapbooks, dolls, etc., which are real products of effective work with children, will make concrete many of the activities of the modern church school.

The foregoing exhibit will represent equally the various church school sessions, but an additional special exhibit on vacation and weekday church school work will also indicate many features characteristic of these sessions.

The exhibit on young people's work will show classrooms, curricula, pictures, libraries, and other materials dealing with all aspects of the local church program for youth. In addition a full exhibit of summer conference work will be made. An unusual feature will be the special display of work in Canada. The Trail Rangers, Tuxis, and Canadian Girls in Training programs are somewhat different from United States work. Through early and middle adolescence there is strict separation of the sexes with quite distinctive programs. This exhibit comparing these different types of work will be the first of its kind ever set up.

The adult work exhibit will display the rich resources of elective curricular materials, of parent-training materials and methods, and of home and family religious life.

The church school administration exhibit will assemble a complete display of records and reports, of church school standards, of the various instruments and means of supervision, church school magazines, church school constitutions, workers' contracts, workers' libraries, hymnals, and architectural plans and models.

Leadership training, visual methods in religious education through motion picture and various other types of picture projection, religious educational research, council work, and missionary education are among other items to be included.

This unprecedented educational exhibit will be among the most valuable features of the great Convention.

Vacation Church Schools Around the World

By Myron C. Settle*

THE children of vacation church schools in many American cities have for some years been accustomed to sending their offerings to the International Association of Daily Vacation Bible Schools for the purpose of helping to make the vacation Bible school available to boys and girls in the neglected sections of our own country and more especially the boys and girls in other lands. The funds which have been given have been disbursed through the World's Sunday School Association, which distributed them according to a plan worked out in advance by the Home and Foreign Extension Committees of the International Association. It is to report on the disposition of funds in foreign lands that this article is written.

CLASS OF BURMESE BOYS AND GIRLS READING SCRIPTURE FROM THE BLACKBOARD

In the Philippines

Here is an American dependency in which we are all interested. It is the only foreign country in which the English language is the language of the schools. Last summer, 253 daily vacation Bible schools with 8,931 pupils enrolled were held in these islands. The number is 19 schools in excess of the previous year. All this type of work is done in the Philippines in the months of April, May, and early June, the hottest months of the year and the public school vacation season. The children come two and three hours ahead of time, so eager are they to begin the day's activities. Little bamboo chapels with iron roofs, upon which the sun beats down mercilessly, are the scenes of these schools. American vacation church school children and others, through the Association, gave $500 for the expenses of these schools.

In Japan

Mr. Kazuo Kitoku is the General Secretary of the National Sunday School Association of Japan with headquarters at Tokyo. He reports that 118 vacation church schools have made returns to him, showing 3,201 pupils enrolled. Six hundred twenty-one teachers, more than three-fifths of whom were men, were in charge. Cost of these schools was 4,962.66 yen, or about $2,500.00 in United States money. Of this amount $319.81 came from America.

Here is the unique daily program followed by these vacation church schools (we give it just as Mr. Kitoku reported it to us): Bible study; lectures on common sense, nature study, and hygiene, and story; learning public school lesson; music; handwork; play and game; worship; morning watch; conferences and socials; discussions; hiking and swimming; training for service.

In Korea

From one school in 1922 in the "hermit kingdom," the vacation church school movement has grown to 459 schools in 1929, with 38,763 pupils. There were 3,130 volunteer workers in charge. Dr. J. G. Holdcroft, General Secretary of the Korea Council of Religious Education, is entitled to much credit for the splendid way in which these schools have multiplied. But we must not forget Rev. Herbert S. Kim, Daily Vacation Bible School Secretary for Korea, native worker of great energy and vision. He enlisted the interest of Mr. and Mrs. Finley J. Shepard, of America, in the presentation of Bibles for rewards for memory work. One of the most significant features of the Korea report is the item of 11,758 pupils in vacation church schools who came from *non-Christian homes*. The International Association of Daily Vacation Bible Schools sent $350.00 toward the cost of these schools. The total cost, including the publication of textbooks and the salary of the promotion secretary, was but $1,000. The Korean churches raised $1,400 additional for the work. The children in the schools raised $12.00 for foreign mission work in China! If the young people who were the teachers had been paid at the rate of $10.00 per month, the cost would have been $37,500 additional. That was their contribution to Korean schools.

In Burma

Vacation church school work is almost in its inception in the land of Adoniram Judson. The first such school was held in 1927. Mr. George D. Josif, General Secretary of the Burma Sunday School Union, reports seven vacation church schools with an attendance of 500 children for the season of 1929. On account of the long hot season in this country, vacation church schools were held in the months of March and April!

One interesting feature of the Burma work is the extent to which teachers from mission schools enter into this service, together with native high school and college students. Mr. Josif has put out a special book on the organization and administration of daily vacation Bible school work

*Educational Director, International Association of Daily Vacation Bible Schools and Director of Vacation and Weekday Schools, International Council staff.

THESE CZECHOSLOVAKIAN BOYS AND GIRLS CAME TO BIBLE SCHOOL ONE DAY IN THEIR NATIONAL COSTUMES

printed in the Burmese language. This will facilitate the development of the movement very greatly and will answer the needs of scores of native workers. The vacation church school is demonstrating its power to reach the young in this important missionary country. The International Association of Daily Vacation Bible Schools sent $300.00 to Burma for this work.

In Our Lord's Country

To call the roll of places in Palestine, our Lord's own country, where vacation schools were held, is almost like taking a lesson in Bible geography. Here are the places:

Amman	25	Pupils
Bethlehem	107	"
Cana	25	"
Jiffna	70	"
Jerusalem (2 schools)	170	"
Medeba	57	"
Nazareth	60	"
Rafeedia	40	"
Ramallah (2 schools)	40	"
Taybeh	35	"

The first vacation church school in all Palestine was held in Ramallah, a town ten miles north of Jerusalem, in 1925. Then there were only forty children reached. Last season there were 674 children enrolled. America contributed $500.00 in all to this success.

In Bible Lands

In Syria 41 schools were held, enrolling about 1,500 pupils. At Alappo, the largest city in Syria, two of the very best schools were held, each of six weeks' duration. The weather was so hot that these schools began at 5:45 A.M.! This was less inconvenient than we in America might think for it very effectively stopped the early arrival of children two hours before school opened. One of the Alappo schools had the children make sets of paper mats in brilliant colors and designs, pasted on large sheets. These were sold to parents to help pay expenses. The parents used them for wall decorations.

Syrian children have to be taught to sing. Their country is under the spell of the disfavor with which the Prophet Mohammed regarded all singing. However, Armenian children are "natural born singers" and the vacation church schools make much use of music for their benefit. Fancy an American vacation church school singing in three or four languages. These Alappo school children sing in Armenian, English, and French.

At Beirut an Armenian school is conducted by girls from the splendid orphanage carried on by the Friends Church of America, girls in their middle teens. At Kefernis the vacation church school was attended exclusively by Roman Catholic children. Not one child had ever had evangelical Christian teaching.

Damascus, the city in which Paul the Apostle was instructed by Ananias and where his sight was restored, carried on a school within a very few steps of the "street called straight" near the ancient wall of the city. At Arsh Kaber what the school lacked in numbers, there being only 17 pupils enrolled, it made up in opportunity. The boys and girls are children of a sect called "Yaz-a-day-een" or devil worshipers, bowing to the arch fiend "Shaitan." Their parents could be prevailed upon to send their children only when the workers would promise to teach them to read. This they gladly did with the Bible as a textbook.

In Egypt and the Soudan

Mr. Stephen Trowbridge, Secretary for the World's Sunday School Association in above lands, reports 111 vacation church schools held in his territory, with 2,661 pupils enrolled. $250.00 for the promotion of this work was placed in the hands of Mr. Trowbridge by Secretary Robert M. Hopkins on his recent tour of the Orient. The ancient cities of Alexandria and Cairo, together with the up-river city of Assiut, were the scenes of these conquests. Young people from colleges volunteered, letting their vacations go in order to teach! Half of the children enrolled had never been in a school of any kind before.

Miss Laura Dewairy, daughter of Sheik Metry S. Dewairy, held a six weeks' vacation church school in the garden of a church near Alexandria in which were enrolled exclusively little dirty Arab street waifs, as wild as animals and far more repulsive in some of their habits. Who can estimate the Christian forces set in motion in their lives. One man, a Moslem and a government employee, who had four boys in the vacation church school said this: "I am here to certify before God and before you that the good character that developed in this short time is more valuable than all they have been taught in their years of study in the government school."

In Greece

Three schools were held in Greece, as reported by Mr. Avak Avakian. These schools were held in refugee camps, for the most part, with some 400 children enrolled. Personal hygiene, practical arithmetic, "practical Armenian"

(*Continued on page 42*)

THERE ARE NO COLOR LINES AMONG THE BOYS AND GIRLS OF THIS ECUADOR VACATION BIBLE SCHOOL

A Children's Day Project

By Denie L. Dungan*

IN THE past our efforts have been centered upon making our Children's Day program a polished production of song, dramatics, or pageantry. Even though the program material itself may have contained many inspirational thoughts, we as workers have been much more concerned about getting little James and Mary to speak well and sing well and act well than we have been about teaching them the valuable lessons. We have made them feel that they were on display. And their parents and uncles and aunts have felt the same way. They were proud of James if he did not forget and classed him as "cute" if he did. Little thought was given to the message he had to present.

Some of us at University Place Christian Church have felt for a long time that all the strenuous, trying hours of practice for Children's Day have not borne enough fruit in real religious education.

THE CHURCH. SECOND GRADE JUNIORS.

This year our director of missionary education presented a plan to make Children's Day a time of education for both children and adults. At the time the suggestion was made the director was just well started upon her work with the various departments of the Sunday school in the study of Africa. She proposed that a definite program of handwork be carried out in connection with the stories and study work and that this should finally form an exhibit for Children's Day for the education of the whole church. This they would call "A Night in Africa."

The school had from time to time done some pieces of handwork by classes but had never attempted an all-school project. The committee on religious education saw the value of such an undertaking. It was also felt that the impelling motive of doing something different for Children's Day would bring the cooperation of all the workers, even those who had before been bewildered at the abstract suggestion that they should plan a project.

This was a correct surmise. When the plan was presented in detail to the teachers they were enthusiastic in their promise of cooperation.

The director planned the handwork very much in detail for each department, suggesting enough sub-projects for all the classes. These definite suggestions were given because the workers seemed at a loss to know how to begin. But as is always the case when people begin thinking and planning, new ideas came to the workers and the exhibits were in the end much better than the director had first visualized.

All the projects were planned about the stories and study materials on Africa which were being presented to each department at the time. These included the Missionary Education Movement publications for the current year and our denominational magazines and survey book.

It was arranged that each department should exhibit its work in its own assembly room. By this means the work could be put up gradually and the children get the full benefit of it.

The *beginners' department* exhibit was made almost entirely of cut-outs. The outlined African village was cut out, colored, and arranged in the sand table. Various novel bits of nature materials—trees, wild animals, et cetera—were outlined by one of the leaders. These were cut out and colored by the children. Monkeys and vines were hung from the ceiling and other cut-outs were thumb-tacked upon screens. One scene, a native African hut with black stocking-babies was presented by one of the teachers. This delighted the children.

The story of *The Call-Drum* formed the basis of the subject material in the *primary department.* Here the projects centered around primitive African scenes and the early missionary work. The director searched through old copies of missionary magazines for pictures portraying such scenes. She selected a suitable one for each class and asked the teacher to help the children work it out in an individual sand table. Such scenes as the primitive forest, the out-of-door school, a church service under the trees, et cetera were used.

The children made the big palm trees by tying pointed slips of heavy green paper in a whirl around the ends of sticks. In some scenes other trees were supplied by using fresh twigs. The teachers made the patterns for the native huts which the children readily learned to construct out of heavy paper. Dried grass was sewed upon the roofs to imitate thatch. Very small black and white celluloid dolls were secured at the novelty stores. These were dressed by the children and used to people the scenes.

This work was done almost entirely during the pre-session period. The pupils were interested and came to the church earlier and earlier each Sunday morning.

The *junior department* studied some missionary heroes of Africa, giving particular attention to the work of present-day missionaries. Their project was to reproduce a typical mission station. The director was not able to find pictures and measurements of all the buildings of any one station so she selected a church from one, a hospital from another, a home from another, and so forth. The units were made

*Chairman of committee on religious education, University Place Christian Church, Champaign-Urbana, Illinois.

as class projects and assembled as one town, upon a group of dining tables. The grass was supplied by a grass rug from a local concern and a long piece of glass made the river upon which floated the mission steamer, "The Oregon." (The accompanying pictures were taken out of doors after the exhibit had been torn down.)

Most of the handwork of this department was done outside of Sunday school hours. Some of the teachers employed the picnic plan, having the class group work together and then eat together, others had a few weekday sessions and some individual work was done.

Great missionary heroes of Africa were studied by the *intermediates*. They saw the missionary work of Africa as a movement centering about Moffatt, Livingstone, Stanley, and later workers. This department specialized in map work for their projects. One class made a light house to represent Christianity bringing light into the dark continent.

In order to make this Children's Day exhibit of the most possible value to the people of the church in general it was decided that a brief explanatory program should precede the visit to the exhibit.

The children sang some missionary songs which they had learned during past months and then opportunity was given for an explanation of the handwork. As much as possible this was done by the children themselves. The intermediates put on a simple little play which told of their map work and something of the life of each missionary studied. A junior representative told, in an informal way, of their work.

The director had written little jingles for the primary classes to recite such as the following:

The people in Africa never knew Jesus, you know,
Until our missionaries went there a few years ago.

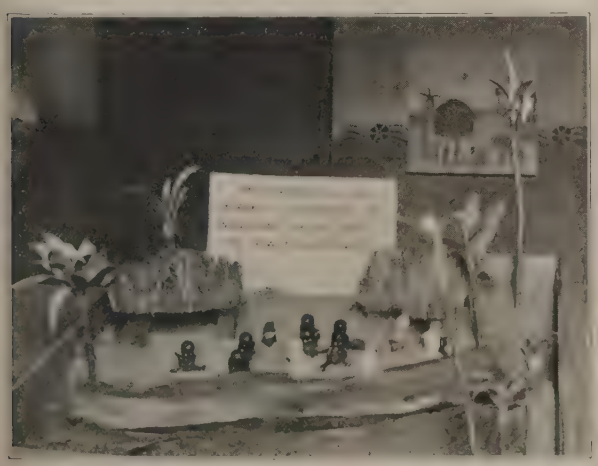
They thought there were evil spirits, so bad.
This made them afraid and very sad.

But when the missionaries tell about Jesus, so kind,
Each little African changes his mind.

Then he loves Jesus just as you and I do;
This makes him happy and he wants to tell others, too.

Come downstairs and see the exhibit we made;
It shows a meeting held out in the shade.

The same story Mister Fisher tells to me and you.
The missionary is telling of Jesus, so true;



NEW MISSIONARIES RECEIVE A HEARTY WELCOME. SECOND GRADE PRIMARY GIRLS.

THE HOSPITAL. THIRD GRADE JUNIORS.

After the program in the church auditorium "Open House" was held. As the crowds wandered about among the exhibits, representatives from each class, adorned in distinctive little caps, stood ready to explain the work and answer questions. So familiar had the children become with African missions that they could give the adults many bits of information. The teachers were free to mingle with the parents and other visitors.

The guests spoke many words of appreciation. One father who rarely comes to church on any occasion said, "I had to come to see the exhibit. The children have talked of nothing but Africa for weeks."

One lady said in a wistful voice, "If I had had instruction like this when I was a child I might be really interested in missions now."

The interest shown was greater than the workers had even hoped for. We feel that this Children's Day was of unusual educational value. And before the evening was over many had inquired concerning the mission study work for next year.

Special Trains for Toronto

AMONG the special trains being arranged to carry delegates to the International Convention of Religious Education are two which will serve much of the middle west. The Wabash International Special will leave St. Louis Sunday night, June 22, at 9:30 P. M., and will arrive in Toronto over the Canadian Pacific line Monday at 5:30 P. M., more than two hours before the opening session. This special nineteen-hour schedule is a record between St. Louis and Toronto.

The Kansas delegates and others from the west coming through Kansas City, Missouri, may leave there at 1:30 P. M., Sunday, on a fine Wabash train, reaching St. Louis at 9:00 P. M. in good time for the International Special. Delegations from Oklahoma and the southwest will reach St. Louis via the Frisco or "Katy" probably spending Sunday in St. Louis where they will be welcomed by church school workers.

The Michigan Central International Special will leave Chicago at 9:30 P. M. Sunday night and will arrive in Toronto over the Canadian Pacific Railway Monday noon. Those going through Chicago will have opportunity to spend part of Sunday and Sunday evening in Chicago and still reach Toronto in good time.

International Schools and Camps

Leadership Schools

STUDY! Recreation! Fellowship! Worship! For pastors, directors of religious education, church school superintendents, church school secretaries, church school teachers, leaders of special church school groups, members of committees on religious education, and prospective church school leaders.

The cost is moderate. Board and room, $25.00, one in a room; $22.50, two in a room. Tuition, $5.00.

For full information regarding courses and faculty members, write to the Department of Leadership Training for an announcement of the school in which you are most interested. Registrations are now being received.

Geneva Glen, Colorado
August 4–16

Lake Geneva, Wisconsin
July 21–August 2

Lake Winnipesaukee, New Hampshire
August 4–16

Older Boys' and Girls' Camp Conferences

THIS summer will make the seventeenth season of these Camps which represent forty-two Protestant denominations and the various state and provincial councils. They have ministered to over nine thousand young people, with nearly six hundred finishing the four-year course. These Geneva Camps stand for the high purposes of the Protestant Youth of North America. The cost in addition to travel is: registration fee $5.00; board and room $22.50.

The Curriculum

The curriculum aims to offer to young people opportunities for the development of rich and complete Christian living. There is worship, play, friendship and appreciations of nature, leadership, personality, books, and the church. Each camper takes two courses in the forenoon, when he shares with a skilled leader and other campers in exploring some vital area of experience. Each camper also elects one of the afternoon quests. The courses for this year are listed here.

Standard Curriculum Courses: The Psychology of a Growing Life; The Principles of Group Leadership; The Message of the New Testament; Learning to Know Beginners; Learning to Know the Primary Child; Adventures in Missions; Worship, Dramatization and Pageantry; Social and Recreational Leadership.

High School Curriculum Courses: Life in the Growing; Youth in the Church; Discovering My Life Work; Home Life and Leadership; Symphony of the Arts; Growing a Christian World.

Special Elective Courses: Hymnody and Song-Leading; Adventures in the Christian Quest; Co-operative Youth Program; Religious Education and the Outdoor Crafts.

Afternoon Quests: Life Saving; Nature Study; Leather Work; Friendship; First Aid; Music Appreciation; Handiwork; Song Leading.

In the Mountains of Colorado

Two of the camps are held at Geneva Glen, Colorado, twenty-six miles southwest of Denver. More than a mile above the sea, nestled at the base of two peaks and in view of two others, this camp is a glorious spot for a group of young people to give two weeks to the joyous adventure of abundant living.

ON TO THE HEIGHTS

Geneva Glen, Colorado

Girls: July 8–21

Cora D. Beattie, International Council of Religious Education (*Associate Director*)
Gloria Diener, International Council of Religious Education
Olga Gunkle, Community Chest, Denver, Colorado
Mrs. P. R. Hayward, Hinsdale, Illinois
P. R. Hayward, International Council of Religious Education
Mary Alice Jones, International Council of Religious Education
Mrs. E. E. McClintock, Denver Council of Religious Education (*Director*)
Kathleen Painter, Y. W. C. A., Denver, Colorado
Mrs. Dorothy Pickering, Okmulgee, Oklahoma
Robert Shaw, Columbia University, New York City
Lennie Waughtel, International Council of Religious Education (*Registrar*)

Boys: August 19–September 1

Roy A. Burkhart, International Council of Religious Education (*Director*)
R. M. Bythewood, First Christian Church, Oklahoma City
Lyndon S. Harper, Christian Church, Independence, Missouri (*Associate Director*)
Donald S. Howard, United Brethren Church, Pueblo, Colorado
Elmer E. Freed, Corona Presbyterian Church, Denver, Colorado
Walter D. Howell, International Council of Religious Education
Robert Shaw, Columbia University, New York City
M. L. Stone, Y. M. C. A., Marshalltown, Iowa
Wiebe Donahoe, International Council of Religious Education (*Registrar*)

By the Shore of America's Galilee

Here is the Mother Camp! In 1914, the first of the International Camps was started on Conference Point, Lake Geneva, Wisconsin. What glorious achievements have followed! By the shores of the Lake, America's Galilee, boys and girls from all over the middle west will assemble for the adventure of their lives this summer. The old hill top is sacred because of what has happened in the lives of those who have been there before.

(*Continued on page 46*)

A Leadership School on a Large Scale

Toronto, June 23-29

MARION LAWRANCE once made this striking statement, "All I know about Sunday school work I learned by attending conventions." Granted that this may be an enthusiastic over-statement of the value of conventions, it leaves no doubt as to the great place which they have played in the lives of successful Sunday school workers. With the rapidly expanding and changing program of modern religious education these gatherings have even a larger place to play, provided they are set up as real educational enterprises.

From the first it has been the purpose of those in charge to make the International Convention of Religious Education in Toronto, June 23-29, a leadership school on a grand scale. The pre-convention studies already so widely followed have led to the statement repeatedly, "These studies alone have been worth all the effort invested even though we had no convention coming out of them." But we do have a remarkable program for the week at Toronto. The general sessions, afternoons and evenings, are equal if not superior in their scope, themes, and personnel to any convention ever held. The conferences and study groups during the forenoons constitute fifteen hours of inspiration, discussion, and study. Each delegate will elect the particular type of work out of which he may look for the most help.

The conferences and study groups provide for such general groupings as children's workers, young people's workers, weekday church school workers, county and district officers, et cetera. Each of these larger groups subdivides into more special interest groups for part of the time. The finest leadership of the continent is being secured to make these conferences of the utmost value.

Elsewhere in this issue the age-group conferences are described. But in addition to the three great groups organized about special problems and program plans in the fields of children's work, young people's work, and adult work, there are other significant interests around which several groups will be organized.

Church School Administration

Those responsible for local church school administration such as superintendents, secretaries, and department officers will make a thorough study of their problems by using the International Standards in Religious Education as a basis for discussing local church situations. Mr. Walter D. Howell, Director of Field Administration of the International Council staff will be the general leader.

In addition to general sessions there will be group conferences in which such special interests and needs as the following will be studied in detail; special problems of the large school, special problems of the small school, the church school secretary and his work, leadership training.

The educational exhibit which is being arranged will be made the basis of a special study by this conference, a tour being made of it and the various types of work, of equipment, and of materials on display being evaluated. Many problems will be approached very practically from the standpoint of this exhibit. In fact this whole conference is designed to give help to folk who are really on the job so it will be intensely practical throughout.

Vacation and Weekday Church School Conferences

The conferences begin at 9:00 A. M. with a short worship service. Following this, such nationally-known speakers as Dr. Luther A. Weigle, Dr W. C. Bower, Dr. Paul H. Vieth, Dr. J. Quinter Miller, Miss Sadie Mai Wilson, and others will make addresses on vital topics growing out of the vacation and weekday church school enterprises. At 10:15 each morning the group will sub-divide into two sections, the vacation and the weekday sections for group discussions of problems and plans. Some very strong, practical leaders are being secured for these conferences.

One of the finest exhibits ever assembled will be available as a feature of special value to these workers.

Pastors' Conferences

It is becoming increasingly apparent that the pastor bears a highly important and unique relationship to the church school. The pastors who gather at Toronto will have opportunity in forenoon conferences held in the Royal York Hotel to face modern religious education from the pastor's viewpoint.

Dr. F. C. Eiselen of Garrett Biblical Institute is in charge of these conferences and announces the following major questions as basic:

What is the task of the church?

What is the place of religious education in achieving the task of the church?

What should be the pastor's relationship to the program of religious education?

County and District Officers

The many problems being faced in effective county and district work will be studied with the purpose of developing helpful policies for future cooperative work. A local council pre-convention survey study will enrich this conference and the schedules of this survey will provide a basis for study of each local council situation.

Weekday Church School Study Group

Dr. Frank M. McKibben, Professor of Religious Education, University of Pittsburgh, is to be the director of the study group having to do with weekday church schools. Dr. McKibben has long been a student of weekday schools and has had large experience in the practical aspects of every phase of this type of school.

Those who enrol early enough will engage in reading and study, with special reference to some of the major problems in the field of the weekday church school, as these problems have emerged in actual experience. The results of a partial survey of the weekday school will be made available to this group and it will be the privilege of the group to determine in some measure what are the points of special emphasis for the next four years.

Improving the church school through—

Better Working Conditions

By Paul H. Vieth

IN DISCUSSING ways in which teaching in the church school may be improved, we have laid much stress on the improvement of the worker. This is putting emphasis in the right place. In addition to improving the worker, however, we must also provide him with a suitable place in which to work. The building in which the school meets constitutes the teacher's workshop. The equipment which we put into that building constitutes the tools with which he works.

The Real and the Ideal

Most of us like to dream about what we would do if we could erect a church school building just as we think it ought to be, and then equip it in accordance with our most cherished ideal. Comparatively few superintendents, however, are privileged to build the house in which the school meets. Most of us have inherited a building and a certain type of equipment with which we must work.

Why then should we spend time discussing ideal conditions? What use can there be in talking about what ought to be when in the nature of the case we must work with what is? Will such discussion serve only to discourage rather than to help? There are two answers to be made.

1. *Idealize the real!* In order to improve what is, the superintendent must have a clear picture of what ought to be. There is nothing so deadening as entire satisfaction with things as they are. A constant vision of what ought to be is a very necessary step in the direction of improvement.

Having once attained such a vision the superintendent is then in a position to study things as they are. He will now be able to see what there is in the present equipment which is satisfactory and what needs to be changed. He will be able to consider what changes can most readily be made. Step by step, a little here and a little there, the ideal will begin to emerge out of the real. While many buildings can never be made into modern educational plants, anymore than an old log cabin can be made into a palatial residence, most buildings at present in use can be greatly improved by taking thought of the ideal.

2. *Realize the ideal!* Church buildings come and go, but Sunday schools go on forever. In place of the old building of today there will someday be a new building which will be adequate, if proper thought has been given to what ideal conditions require. Church school workers must do what so many families are doing—look far into the future to that home which is eventually to be built. They must study church school architecture and the requirements for good educational buildings. They must dream about plans, and agitate for that ideal which the future will some day make real.

Some Basic Principles

From this point forward we shall have in mind largely things which can be done by the superintendent to improve the building and equipment which he now has. There are certain basic principles which should be borne in mind when studying the improvement which may be made.

1. *Equipment must be based on needs.* The first question which a superintendent should ask is, What is the program which this school should carry out? The second question will logically follow, What do we need by way of rooms and equipment to carry out this program?

This suggests that a careful survey must be made to determine needs. For how many pupils must this school prepare, not merely for this year, but for ten, twenty, or thirty years hence? What kind of activities are to be carried out? These and many other questions must be asked and answered before a building committee may begin to draw up plans.

2. *The building and equipment must provide for the activities to be carried out.* This is so self-evident that it would not be necessary to state it were it not for the fact that all too often it is not observed. When a building committee which knows nothing about a modern program of religious education presumes to plan a church school plant, it is time to call a halt. A few dollars spent in securing the advice of an expert will often mean many dollars saved in costly alterations after the building is erected.

This question of the activities to be carried out is a very difficult one even for the experts in religious education. It is difficult because no one quite dares to predict what developments will take place in the course of the next fifty years. Some buildings which were up to the minute ten years ago are becoming obsolete because of changes in the administration of religious education. Certain basic activities, however, will need to be provided for, such as worship, teaching, dramatics, play and recreation, socials.

3. *Equipment must be in harmony with the best educational trends.* This principle requires constant alertness to the developments of educational science. One educational principle which is probably here to stay is that of gradation. Schools must provide for separation into groups so that each pupil may work with those approximately his own age and participate in a program of religious education adapted to that age. We must, of course, be flexible in our demands. Some schools can grade more closely than others. Even the smallest Sunday school should, however, seek to have the younger children separated from the rest of the school for worship, and to have classes with an age range which does not go beyond the usual departmental group, such as beginners, primary, junior, and so forth. If at all possible, there should be at least one class for each school grade. Proper grading by ages is of more importance than the separation of boys from girls. The building should provide some privacy for these separate groups. In many cases this requires some ingenious work on the part of the superintendent either to provide for separation in a one-room building which now exists, or to provide for such remodeling of the building as will care for the graded school.

The prevailing plan for the separation of groups has been to have an assembly room for each department, and wherever possible, class rooms for small classes into which

the department is divided after the assembly period. Thus it is necessary to provide for two meeting places for each pupil. Some of the more recent tendencies will have a decided influence on this plan:

(a) To provide a more suitable worship assembly room than the departmental room, some churches have built a separate worship chapel, beautifully arranged and used only for the worship period. By bringing in different departments at different times, this room serves two or more departments on a given Sunday morning. For older departments the church auditorium may be used for worship.

(b) Some schools instead of having a departmental assembly, followed by grouping into small classes, have divided the school on the basis of grades rather than departments. An entire school grade is assigned to a given teacher with assistants. This grade has what is spoken of as an "integrated program," that is, the teacher provides for worship, instruction, service activity, and so forth, as each may fit into the work of a particular Sunday. In other words, the one leader has the entire hour. It is not our purpose here to discuss either the merits or demerits of this plan, but simply to recognize this as a trend which must be borne in mind in planning for a church school plant and its equipment.

(c) A third development of which account must be taken is our changing method of teaching. We no longer have pupils seated in rigid rows for instruction with the teacher doing all the work. Provision is now made for much free activity. Our curriculum is one of *doing* rather than one of *hearing*. This requires larger classrooms, a more flexible type of equipment, and working materials which were not considered necessary under the older plans.

4. *The church school building and equipment should have beauty.* The International Standard requires that the quality and appearance of church school rooms shall be at least up to the prevailing standards of the homes in the community. The Sunday school should be a place to which a pupil may go with joy. It should be a place in which he is comfortable, and from which he may carry memories which are pleasant. There is scarcely a Sunday school in this land which cannot make some improvement at this point. Some of the most unsightly rooms which the author has ever seen have been rooms in which classes of boys and girls met for instruction in religion.

5. *The church school building and equipment should take account of the principle of economy.* Due to the fact that the church school meets for such a brief time each week, the total cost per pupil per teaching hour is very high. Saving should be effected wherever possible, consistent with the best educational work. Some schools are accomplishing this by means of using the same rooms twice on the same Sunday through having different groups meet at different hours. Others are doing it by giving thought first to utility with attractiveness, and second to such further appointments as may be desirable, but which are very costly.

6. *The building and equipment must provide for quality and permanence.* So many schools buy their equipment as though they expected to operate for a year or two only. They fail to take account of the fact that in dollars and cents it is best to buy good materials. Makers of cheap folding chairs have prospered at the expense of children who must use these chairs. It were far better to make progress slowly in securing good equipment than to buy cheap materials which are warped, broken, and unsightly such a short time after they have been installed.

Practical Plans

In conclusion we shall describe a few plans which may help to start the superintendent in his program for the improvement of his church school building and equipment:

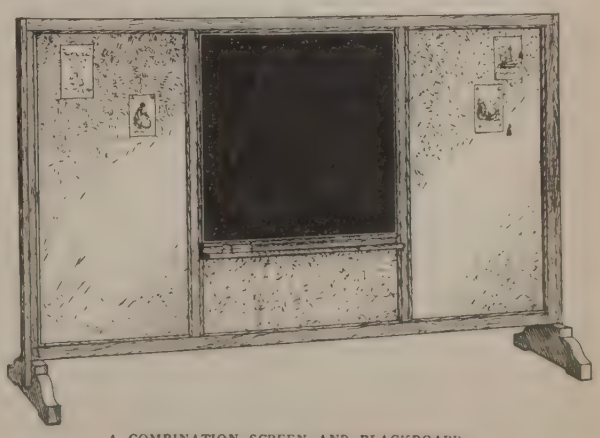
1. Perhaps the first step to be taken is that of "selling" the idea to his constituency. There are various ways in which this may be approached. One school accomplished it by arranging an excursion to a church which was well equipped, in order that the workers might get a new idea of what could be done. As they examined the equipment in this church, exclamations were heard again and again, "Why, we could do that!" The result was an attitude of desiring improvement and a willingness to support proposals for items of improvement as they were suggested.

Another church planned a parent-teacher dinner at which time the work of the school was discussed. The needs of the school for better equipment were laid before these parents and the suggestion made that perhaps they would like to make up a fund for the improvement of the equipment of the church school. The suggestion met a ready response.

A primary department met this problem by having a parents' Sunday in order that fathers and mothers might see the work of the department. It was readily apparent to these parents that the workers were handicapped by lack of equipment. Out of this grew the suggestion that each parent pay the price of a chair for his child.

2. Perhaps the best way to assure regular improvement in the equipment of the school is to provide an item in the budget through which the most necessary improvements may be made year by year. This will require the board of religious education to face again and again the question, "What shall we do next?" It should also be said in this connection that when a new building is to be erected, if at all possible, the equipment of the church school plant should be included as a part of the initial cost. It is pathetic to see how some of our better churches have beautifully furnished the church auditorium, the ladies' parlor, and the kitchen, but have left the church school rooms barren. The thought seems to be that the school may gradually equip itself. The psychology of this is wrong. A few hundred dollars added to the initial cost of the building looks small. When, however, it is added to the expenses of a year, in the face of a heavy building debt, it looms so large that it is almost impossible to get it approved.

3. The question of providing adequate department and class rooms presents a serious problem because of our changing educational practice, and also because sizes of classes and departments change from year to year. One



A COMBINATION SCREEN AND BLACKBOARD

church solves this problem by means of temporary partitions erected in large units of the building. Modern offices are built on this plan so that the space may be divided to suit the particular needs of the organization. By means of such temporary partitions the space in a large room may readily be redistributed at small expense. If such temporary partitions are properly installed, they cannot be distinguished from actual walls.

4. The superintendent should make a constant study of the possible rearrangement of rooms so as to use them to better advantage. Often great improvement in the work of the school can be made by a better use of the space available. This may be accomplished by a simple shifting of pupils and classes in a given room, by reassigning the available rooms so as better to fit the needs of the pupils to be served (no class or department should have a permanent claim on a room), or by a judicious use of curtains or screens. Here is an illustration:

A superintendent had long been bothered by the situation presented in his primary department. All the work had to be done in one room. There were ten classes. Several of the teachers were very competent, but there was always a shortage. He made a careful study of the whole situation in its relation to the work of the entire school. In consultation with the primary principal, the following plan was worked out: An adjacent classroom was secured by shifting a young people's class to another room. Two of the three third-grade classes were combined into one with a membership of twelve pupils. This new class was given the best available primary teacher, and assigned to the separate classroom. In the main room the piano was shifted to a different position so as to serve to screen off an alcove at one end of the assembly room, and this alcove was further divided by means of a screen so as to provide separation for two classes. This supervisory effort resulted in relieving the congestion in the primary room by removing twelve pupils and two classes, giving this new group an excellent teacher and a separate classroom, eliminating one teacher, and providing two other classes with fairly satisfactory classrooms.

5. Much has been said in recent years about the use of curtains and screens to provide separation for classes and departments. It should be admitted that while such separation is but a make-shift, it is better than nothing. If curtains and screens are used, care should be taken that they are attractive. The educational advantages gained by separation through the use of such make-shifts may be more than lost by the marring of the beauty of the rooms.

The accompanying illustration shows a very practical screen which is at one and the same time beautiful and useful. The panels are made of celotex wall board, which is a good sound-deadener. The center panel is a blackboard, and for this purpose the best commercial blackboard was secured. The screen provides the essential separation, and at the same time gives to each teacher a permanent blackboard.

6. A progressive school has need for a working library. Some schools have solved this problem by asking each teacher to purchase a good book, and donate it to the library for the use of all. Each teacher selects a book from a prepared list. If this is done each year it will provide a gradually growing library. Magazines may also be provided on an exchange basis.

These are but a few suggestions of ways in which this problem of the improvement of equipment may be handled.

Parents' Problems

By Mary Sherburne Warren

Why so much fuss over the preschool years? Babies are babies until they enter the first grade.

A Grandfather

Arnold Gessell: "Though the child may not learn to read in the preschool years, he is mastering the alphabet of life." The kind of a man you are . . . that is, your emotional set . . . was largely determined before your sixth birthday. Why not make a study of these years, this foundation period, with the parents of your beloved grandchild?

A five-year-old hears conversation about a death in the community, and in great fear and distress asks his mother, "Mother, do I have to die?" What is the mother to do?

—Troubled Mother

It was unfortunate that your child was left to face the fact of death suddenly, unprepared by any interpretation. You must help him to appreciate the distinction between body and spirit. He can see and touch your cheek, your hand, but not your love, your thoughtful care . . . the real you. A body may become so worn out it cannot be mended; it doesn't feel any more and is put into the soft earth . . . just the body, not the real you. Jesus knows where the real you goes when it dies but he is keeping it as God's most beautiful secret . . . we can only imagine how lovely the place will be. In addition to an explanation of this character give your worried child fresh air, play, and cheerful, comforting companionship.

My boy, thirteen years of age, has a Sunday school teacher who is very conservative in his views of the Bible. My boy raises some questions with me concerning the matter. Shall I tell him what I think is the truth regarding the Bible at the risk of seeming to contradict his teacher?

—A Modern Father

Indeed your son may know there are conflicting opinions about the Bible. Make religion an interesting topic of conversation in the home. Prove to your son that the Bible is a developing revelation of God and a source book for the great principles of Christian living . . . a means to an end, not an end in itself. To accomplish this in terms of his understanding read "What Shall We Teach about the Bible?" in the *Pilgrim Elementary Teacher* for November 1927, published by the Pilgrim Press, Boston, if you have access to files of this magazine. In disagreeing with his teacher at times suggest that he always do it in a gentlemanly manner. And why not present this teacher with a year's subscription to a progressive church school magazine?

Mother and Daughter Week

The following materials are available for use during Mother and Daughter Week, May 11–18.

	Each	Per 100
General Descriptive Folder, 6 pages	2c	$1.50
Mother's Day Worship Program, 2 pages	1c	.75
Mother and Daughter Song Sheet, 4 pages	1c	.75
After Mother and Daughter Week—What? 4 pages	1½c	1.25

All the above supplies may be ordered from state councils of religious education, denominational boards, or The International Council of Religious Education, 203 North Wabash Ave., Chicago, Illinois.

Cash must accompany orders. All prices postpaid.

Suggestions for Building Worship Programs

JUNE WORSHIP IN THE BEGINNERS' DEPARTMENT

*By Dorothy Lucas**

"How could God make the world, Daddy?" asked a nine year old girl. "Yes, that's what I want to know. How could he bring fishes down from heaven?" asked the five year old sister.

Billy's mother says he's asked her all kinds of questions about God. 'Why doesn't he ask us in the church kindergarten?' Within two days another mother asked, "What are you teaching the children anyway? John returned from skating and said, 'Suppose God should want me while I'm skating and should take me right up to heaven. And then, suppose he didn't want me and dropped me?'"

We ask ourselves why they didn't question. Do we give them time or do we hasten them along? Do we really teach about God and stimulate them to think that they may ask questions? Because they ask no questions do we think that they have none? Do they feel sufficiently at home that they may learn, or is their Sunday session so short that they do not become adjusted any day?

There must be stimulation for worship. Beautiful auditoriums, the vibrant tones of the organ, the thoughts and feelings bound up in beloved hymns and scriptural readings, sermons to challenge consciousness of Christ-like relationships between God and man concentrate the expression of the adult. In the adult church there is fellowship of man with man, stimulation of thought and feeling, expression in praise, service, and self-commitment, all based on the recognition of a unique oneness of God with man. Worship may permeate all the activities of the church service. This is really true of the Sunday service of the church kindergarten; but there is a vast difference between the elements which stimulate worship and the form of the expression for children and those for adults. The child's experience is limited and that which brings about worship must be within his experience, or if new to him, very closely allied to what he already knows. Association with a number of past related experiences is possible for the adult. In expressing his feeling the child is more spontaneous, more immediate, more unreserved, more wholehearted. His worship is broken up into brief moments throughout the session instead of in longer, more related periods possible for the mature person. Both child and adult worship takes place in the quietness of unhurried meditation. Both are dependent upon a satisfying relationship with God developing with understanding.

Can children worship when they are uncertain about God or when God is known as a spy whose major responsibility is punishment; who creates in a mysterious, uncertain way, and who is above understanding of "just human" child problems and needs?

In every discussion group of mothers of little children led by a teacher of pre-school children the question of answers to the child's questions about God has been raised.

Within the week three children in one beginner group had raised questions about God. Two of them indicated a belief that God lived "up in heaven." This isn't the Christian conception of God. To Christians, God is omnipresent, Spirit, personal, but not just like man. A mother had just explained to her children that they were to have a new baby in the family. The door bell rang. "Hurry, mother, I guess that's God now." Several other children asked, "Mother, what color is God?" "What is he made of?" "How did he make brother?" "Where does he live?" The child should be answered truthfully, as far as we know. Sometimes the answer can only be, "I don't know. We think. . . . What do you think?" Realizing, that stories, songs, activities with the children can help them to understand what God is like, the teacher planned that for a number of weeks all her beginner programs should be directed to helping the three children and others in her group know God better. It seemed certain that if three had raised the question others might be thinking of it; investigation among the parents disclosed this to be true. "I learn to talk to the Heavenly Father Anytime and Anywhere," Shield's *Beginners in God's World*, and "A Day in the Woods," Moody, *Kindergarten Course for the Daily Vacation Church School*, are especially valuable in helping to build this Christian concept. The themes suggested for June in the various beginners' lessons, such as, "Making Others Happy," "Helping God out of Doors," "Showing Love by Prayer and Praise," "Children Helping," "Friendly Helpers," all lend themselves to building a more concrete idea of God and of our relationship to him.

Of course it is not necessary to use these themes. Your children may have a problem other than that of understanding God or of other of the major emphases considered in these courses. Plan activities which will help them solve the problem, whatever it may be, if it lends itself to group solution.

Now that summer birds have returned, it may be that the children's problem is linked with the children and birds. Last May, or June, a four-year-old child became interested in a baby Blue Jay. He frightened both mother bird and the little one, not yet able to fly and thus escape him, when he chased it in an effort to handle it. Only a quicker adult prevented catastrophe. In a rural kindergarten a five year old girl described the nest from which she had taken four speckled eggs. A quick change of plans led to the telling of the story "Out of the Nest," and to a visit to the bird nest low in the branches of a tree in the churchyard. Carefully the teacher lowered the branch, but one bird jumped out. The very child who had disclosed the need, as quickly as a flash, picked up the bird and returned it to its nest. The next spring, visiting in the home of another child from the group, the teacher was immediately requested to "Come down the road to R's. There is a nest in the grapevine. We watched the birds build it. Now there are some eggs. Come see it."

The following story, helping with both problems, may be substituted for one in your series which seems to be outside the religious experience of your children.

"What Betty Learned"*

One day Betty was out in the yard playing. When she was tired she sat down under a tree to rest. And right in that tree over her head the prettiest bird she had ever seen flew and began to sing. Betty watched it and listened to it; then she said, "I wonder what makes that bird so happy?"

So she ran into the house where mother was and said, "Mother, what makes birds happy?"

And mother looked down at her and smiled that happy kind of smile that mothers have and then she sang to Betty this little song:

"Why are little birdies gay,
Chirping, singing all the day?
Don't you think it's 'cause they know,
God in heaven loves them so?"

And Betty said: "Yes! That's why!" and ran out in the yard to play; but before she began playing she looked up into the tree and said, just as softly as she could, to the little bird,

"God in heaven loves you so!"

And while Betty was looking at the bird she saw a little squirrel sitting on a limb eating a nut. When he finished eating the nut he just scampered across the limb and up the tree and out across another limb as fast as he could go! And as he went he frisked his tail and looked so glad that Betty said, "I wonder why he's so happy?"

So she ran into the house and said, "Mother, why are squirrels so happy?"

Mother looked down at her and smiled that same twinkly kind of smile and then she sang:

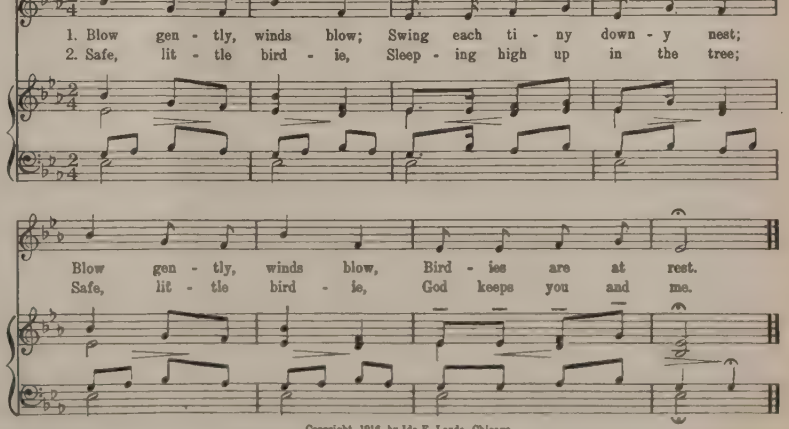
"Why are little squirrels gay,
Climbing trees the livelong day?
Don't you think it's 'cause they know
God, the Father, loves them so?"

And Betty said: "Yes! That's why!" and she ran back out into the yard and looked up

*From *Beginners in God's World* by Elizabeth McE. Shields. Copyright by the Presbyterian Board of Christian Education. Used by permission.

Bird Lullaby

I. F. L. Adapted from REINECKE


p Dolce
1. Blow gen - tly, winds blow; Swing each ti - ny down - y nest;
2. Safe, lit - tle bird - ie, Sleep - ing high up in the tree;
Blow gen - tly, winds blow, Bird - ies are at rest.
Safe, lit - tle bird - ie, God keeps you and me.

Copyright, 1916, by Ida F. Leyda, Chicago

From *Melodies*. Leyda Publishing Co., Wapello, Iowa.

*Director in the Department, Religious Education of Children, Board of Education, Methodist Episcopal Church, Chicago, Illinois.

at the squirrel. Then she said, very low,
"God, the Father, loves you so!"

All at once down the street she heard somebody laugh. When she looked she saw Bobby and Ethel and Ruth. They were playing and having the best time! Betty watched a little while and then she went into the house and said, "Mother, why are little children happy?"

Mother put her arms around Betty and talked to her about how God takes care of little boys and girls and then she sang:

"Why are little children gay,
Laughing, playing all the day?
Don't you think it's 'cause they know
God, the Father, loves them so?"

And Betty said softy: "Yes! That's why!" And she went out into the yard and looked up at the bird and the squirrel, and down the street at Bobby and Ethel and Ruth. Then she said very softly, "God, the Father, loves me, too!" and went on playing.

—Myrtle Williamson.

Several times recently, while visiting in kindergarten departments, it was noted that a second child-interest story was presented. The purpose seemed to be to make up for a lack of interest in the other material. If there is to be an opportunity for child thought, for the child's expression of feeling as a part of learning, there cannot be overcrowding of ideas or of activities. If the first story told was uninteresting, not sufficiently valuable to be the basis for teaching, it should not have been used at all. Referring to the questions first raised on this page it seemed necessary that each day's program be simplified. First needed is a setting for learning. Then, the children need time to learn from its stimulation. There may need to be encouragement for them to raise questions, to freely and thoughtfully express their ideas and feelings relative to it.

A bird bath stimulated questions with one group. For another, a chart to which the children added each week pictures of birds which they had just noticed in their community stimulated appreciation and expression of gratitude. Flowers which we helped God to grow and a story about them brought the comment "we haven't had a prayer yet" which the teacher interpreted, to the satisfaction of the group, as a request for prayer. On different occasions conversation about the sunshine and the rain, linked with the "Wonder Song," Shields, *Worship and Conduct Songs for Beginners and Primaries*, about baby birds and baby brother; about little sick Burton whom the doctor helped become well and to whom we sent a gift, stimulated thought and questions about God.

We have found most valuable stories to help in the understanding of God and on the Bird theme in the *Graded Press Beginner's Course of Study; The International Graded Lessons Revised—Beginner's Text;* Baker, *Beginner's Book in Religion;* Shields, *Beginners in God's World;* Moody, *Kindergarten Course for the Daily Vacation Church School;* and Danielson and Moore, *Vacation School Manual—Beginners.*

Interesting, singable, worthwhile songs on the themes are in Shields, *Worship and Conduct Songs for Beginners and Primaries;* Danielson and Conant, *Song and Play for Children;* Baker, *Songs for the Little Child.*

PRIMARY WORSHIP SERVICES FOR JUNE

*By Myrtle I. Milford**

'Tis Children's Day from Shore to Shore. Let flags of various nations and the Christian flag decorate the room this month.

Aim: To help the boys and girls feel that God is truly the Father of all, and people all over the world are his children.

June 1

Opening Music: Prelude from "Impromptu," Schubert.

Leader: The music that we have been listening to was written by a man who lived in a country across the ocean, a long time ago. A great many of the songs we sing here were written by people from other lands. They loved God, too, and wanted to worship him with their music. We are going to sing one of these songs. (If the children have not learned the song, have it sung to them.)

Hymn: "Worship Song"

Prayer: Dear God, we thank you for the beautiful songs that people from other lands have given us to sing. Take care of these people and help them as you do us. Amen.

Leader (*with a Bible in her hand*): There is a beautiful poem in the Bible which children all over the world have learned to say. While we are saying it in our language, perhaps they are saying it in theirs.

Scripture: Psalm 23

Leader: While we are giving our gifts to God, the pianist is going to play some more music written by a man from another land.

Offertory: "Turkish March," Mozart. No. 128, *A First Book in Hymns and Worship,* Thomas. Abingdon Press.

Offering Hymn: (See October 1929 *Journal* for offering hymn, "Bless Thou the Gifts")

Hymn: "God's Children Live in Many Lands," No. 19, *Song and Play for Children.* Pilgrim Press.

Special Feature: One at a time the leader will show the child welfare posters. These posters picture some activity of the children of different countries, and give in rhyme form a characteristic of the children of each land. As the leader shows the posters have the children read them quietly. After each poster is read call a child up to hold it. As the twelve children stand before the group, holding the posters, sing again the first verse of "God's Children Live in Many Lands."

Leader: As we look at the pictures of God's other children, let us decide which one of them could help us. I shall begin and then one of you may be next. I wish I could always remember to have my shoes clean like the little Japanese boy before I go into the house.

First Child: I wish I could be like Cherry Bloom and go as soon as my mother calls me.

Second Child: I wish I could be as polite as the Spanish boy.

Third Child: I'd like to be as happy as Henrico.

And so on until each child who would like to, has spoken.

Hymn Prayer: "Thank You Song."
(See December 1929 *Journal.*)

As the children go to classes have the pianist play "God's Children Live in Many Lands."

June 8

Prelude: "Friends From Afar," No. 106, *A First Book in Hymns and Worship.* Abingdon Press.

Call to Worship: "Worship Song," No. 135, *Child's Garden of Song.* Century Co.

Prayer: Leader

Hymn: "God's Children Live in Many Lands"

Poem: "World is Full of Children," Nancy Byrd Turner in *Building Christian Character* by Blanche Carrier

Offertory: Pianist will play "Friends From Afar"

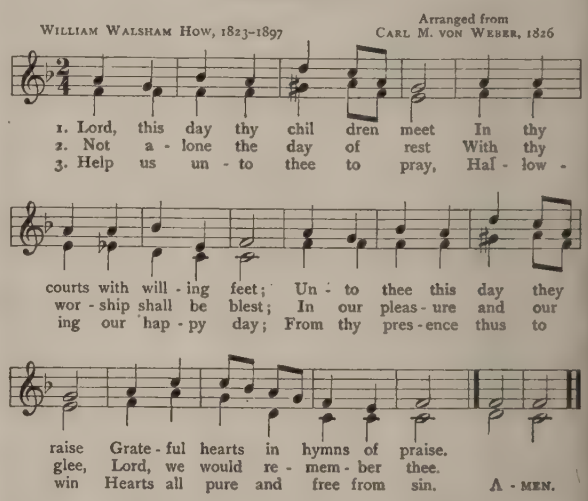
(Proceed as on June 1)

Leader: The music that you heard while we were giving our offering was written by Mozart, a man from Germany. We learned some words to that music in our study period. We are going to sing them now.

Hymn: "Friends From Afar"

Leader: The song tells us that many of the beautiful pictures we have were painted in Italy. We have one here this morning and we are going to keep it for our room. (Leader uncovers a copy of the picture "Madonna of the Chair" by Raphael.) While you look at the picture I am going to tell you how it happened to be painted. (Inexpensive prints of this picture may be bought at many picture shops, or ordered from the denominational publishing houses.)

Worship Song


William Walsham How, 1823–1897
Arranged from
Carl M. von Weber, 1826
1. Lord, this day thy chil dren meet In thy
2. Not a - lone the day of rest With thy
3. Help us un - to thee to pray, Haf - low -
courts with will - ing feet; Un - to thee this day they
wor - ship shall be blest; In our pleas - ure and our
ing our hap - py day; From thy pres - ence thus to
raise Grate - ful hearts in hymns of praise.
glee, Lord, we would re - mem - ber thee.
win Hearts all pure and free from sin. A - men.

From *A Child's Garden of Song,* Sneath and Thomas. Copyright 1927, The Century Co.

A fair-haired youth walked gayly along the forest path. He was tall and graceful, and as he went on, with a long swinging stride, he whistled and sang. His big brown eyes looked keenly about him, and his full red lips seemed made to smile. A handsome youth indeed was Raphael Sanzio, one whom everybody liked. By profession he was an artist; already, though hardly more than a boy, he had painted some wonderful pictures.

Today the fancy had seized him to take a stroll by himself, a good long tramp in the glorious air among the Tuscan hills. Suddenly he came upon a clearing in the center of which was a quaint little cottage, and next it a sort of workshop. All about were large barrels with stout hoops around them. At the door of the cottage sat a young woman in a quaintly carved chair with a bambino, as the Italians call a baby, in her arms. Near her a beautiful child played with one of the stout barrel-hoops.

"Good morning, Signora," said the youth politely. "It is a fine day."

"It is indeed," she replied, "but you must have walked a long way. Will you not have a glass of milk and some goat's cheese?"

"Since you are so kind, I shall be glad if I may," replied young Raphael. "What lovely little ones you have."

"Yes," she said, as she poured out the rich, foamy milk. "My husband is a cooper. He has gone to town to-day for the fiesta. A holiday is good to take. I am having one quietly at home."

*Lakewood, Ohio.

"I, too," said the young man, "am taking a holiday."

"And what may it be that you work at?" inquired she.

"I try to be an artist," he said modestly.

"Ah," she cried, "I wish I could see the pictures you make."

"I will make you one now," and, with a merry wave of the hand, he began to draw on the head of one of the big barrels. "Move closer to your mother," he said to the larger child.

Then he drew rapidly on the smooth sweet-smelling wood. He forgot where he was. An inquisitive squirrel came to look. A songbird alighted near him. The sun sent golden splotches of light through the cool green. The woman sang softly and the children watched silently.

"Ah," said Raphael, "it is done. All I can do now, at least. Come and see.'"

The woman looked and gasped in astonishment. "But it is beautiful," she exclaimed.

And beautiful is what people still say when they look at the Madonna del Sedia, (Madonna of the Chair), for the artist made from his sketch a picture so lovely that for hundreds of years the world has admired and wondered at it. It hangs still, rich in reds and blues, at the Pitti Palace, but you may see copies of it everywhere. The cooper's wife, with her two children, look placidly at you just as they looked at young Raphael, centuries ago, in the quiet green forest with the birds and squirrels frisking about them. One also wishes to see the handsome boy as he happily worked, but you may see his picture, painted by himself; and it shows you just how he must have looked when he took his holiday and found a new picture to draw, where he least expected it.

One likes to think of the happy morning this simple guy group spent together, and how interested the good cooper must have been when he came home after the fiesta. None of them could guess that today artists would say: "If only I could do work as good as that! What color! What charm! What gracious loveliness!"

And still mother and children smile gravely out of the oval, like the oval of the sweet-smelling wood, over which the cunning pencil passed.

LEADER: I want you to decide on the best place in the room to have our new picture.

After the children have agreed upon a place, choose a child to hang the picture.

Sing again "Friends From Afar"

If possible, a small copy of the picture may be given to each child. (They come in penny prints. Order through the denominational publishing houses.)

June 15

Use the same general order of worship as used the previous Sundays.

HYMN: "God's Children Live in Many Lands"

PRAYER

POEM: "I Come from a Land that is Over the Sea," page 158, *Building Christian Character* by Blanche Carrier.

SPECIAL FEATURE: Have a large copy of Copping's "Hope of the World" in front of the group. Tell a story about one of the children in the picture. Stories about all of them are found in the pamphlet. *They Love Him Too*, by K. Hazeltine, published by the Missionary Education Movement, 150 Fifth Avenue, New York.

June 22

HYMNS

"Prayer for Other Children"

"I Think When I Read that Sweet Story of Old"

"I Want to Send a Whisper Song," *A First Book in Hymns and Worship*

"God's Children Live in Many Lands"

PRAYER:

Dear Heavenly Father, now we pray
For the children far away,
Keep them always safe and near
As you do the children here.

Story: "A Road and a Song" by Mary Stewart (Another story from *They Love Him Too.*)

"Bunga's Gift," page 152, *Building Christian Character* by Blanche Carrier

Have "Hope of the World" before the group.

June 29

HYMNS

"Fling Out the Banner" (first verse)

"The Christian Flag," *Child's Garden of Song.*

"All the Happy Children," *Child's Garden of Song.*

PRAYER: "Thank You Song"

Explain the meaning of the colors in the Christian Flag before singing "Fling Out the Banner." Tell the children why it can fly in every land on earth.

Tell the much used story, "How the Artist Forgot Four Colors," page 20, *Primary Missionary Stories* by Applegarth.

The children will love to have a small copy of "The Hope of the World."

Child welfare posters can be obtained through the Pilgrim Press, 418 South Market Street, Chicago, Ill., or 14 Beacon Street, Boston, Mass.

JUNIOR DEPARTMENT PROGRAMS FOR JUNE

*By Edna M. Crandall**

The month of June is the most opportune time for presenting to juniors a theme of God's goodness suggested by the beauties of his creation. Nature is at its best. The scorching summer sun has not had time to dry and wither the beauty of the grass and flowers. So in our worship services during the month of June let us bring to the attention of the boys and girls the fact of God's hand in the creation of the universe and of his goodness in making it beautiful for our enjoyment. That we should praise him for his goodness and return our thanks to him as men have done since earliest times. There is a wonderful opportunity to use the great nature passages of the psalms, which may be memorized in correlation with the worship services.

THEME FOR THE MONTH: Universal Praise.

First Sunday: *Nature's Praises*

Second Sunday: *The Praise of Children*

Third Sunday: *God's Messengers of Springtime*

Fourth Sunday: *Taking Care of God's Gifts*

Fifth Sunday: *Returning Thanks for God's Gifts*

The musical theme for the month may be Mendelssohn's "Spring Song" played as a prelude and during offertory.

*Assistant Clerk, Probate Court, District of New Haven, New Haven, Conn.

June 1

THEME: *Nature's Praises*

CALL TO WORSHIP:

HYMN: "God of the Earth, the Sky, the Sea. (See accompanying music.)

SCRIPTURAL PRAISE:

Leader: The heavens declare the glory of God;
And the firmament showeth his handiwork.

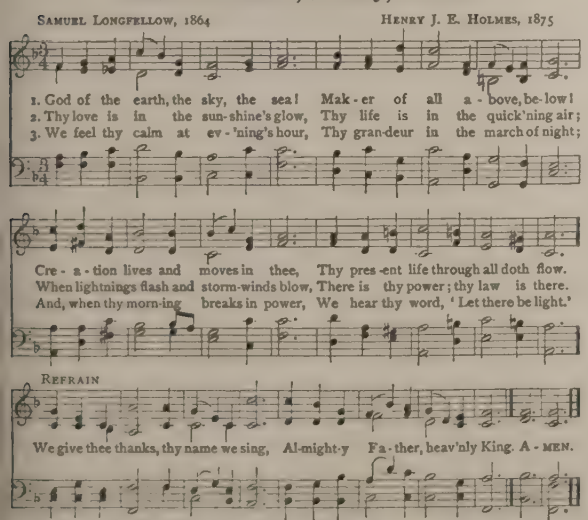
Response: Praise ye the Lord from the heavens;
Praise him in the heights.

Leader: Praise ye him sun and moon;
Praise him all ye stars of light.

Response: Praise him, ye heaven of heavens
And ye waters that are above the heavens.

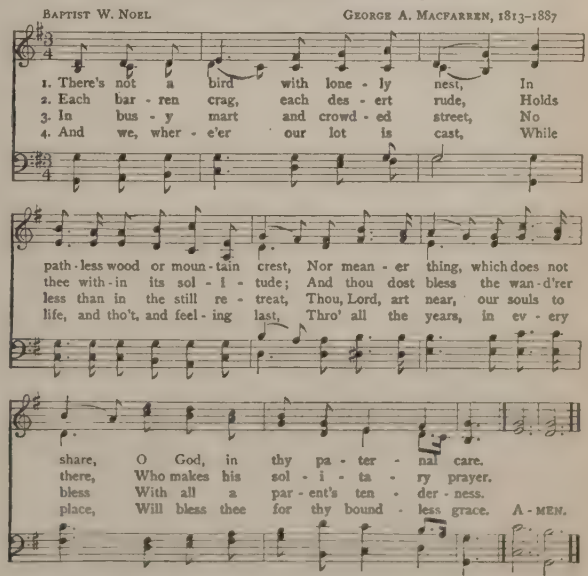
God of the Earth, the Sky, the Sea

SAMUEL LONGFELLOW, 1864 — HENRY J. E. HOLMES, 1875


1. God of the earth, the sky, the sea! Mak-er of all a-bove, be-low!
2. Thy love is in the sun-shine's glow, Thy life is in the quick'ning air;
3. We feel thy calm at ev-'ning's hour, Thy gran-deur in the march of night;
Cre-a-tion lives and moves in thee, Thy pres-ent life through all doth flow.
When lightnings flash and storm-winds blow, There is thy power; thy law is there.
And, when thy morn-ing breaks in power, We hear thy word, 'Let there be light.'
REFRAIN
We give thee thanks, thy name we sing, Al-might-y Fa-ther, heav'nly King. A-MEN.

From *Hymnal for American Youth*, Copyright 1910, The Century Co.

There's Not a Bird with Lonely Nest

BAPTIST W. NOEL — GEORGE A. MACFARREN, 1813–1887

1. There's not a bird with lone-ly nest, In
2. Each bar-ren crag, each des-ert rude, Holds
3. In bus-y mart and crowd-ed street, No
4. And we, wher-e'er our lot is cast, While
path-less wood or moun-tain crest, Nor mean-er thing, which does not
thee with-in its sol-i-tude; And thou dost bless the wan-d'rer
less than in the still re-treat, Thou, Lord, art near, our souls to
life, and tho't, and feel-ing last, Thro' all the years, in ev-ery
share, O God, in thy pa-ter-nal care.
there, Who makes his sol-i-ta-ry prayer.
bless With all a par-ent's ten-der-ness.
place, Will bless thee for thy bound-less grace. A-MEN.

From *Hymnal for American Youth*, Copyright 1910, The Century Co.

Unison: Let them praise the name of the Lord;
For he commanded and they were created.

MUSICAL RESPONSE: (Tune: Nicaea, found in all hymn books as "Holy, Holy, Holy.")
Bring O morn thy music! Bring O night, thy silence!
Ocean chant the rapture to the storm-wind coursing free,
Sun and stars are singing, Thou art our Creator,
Who wert and art and evermore shalt be. Amen.

HYMN OF PRAISE (*Read responsively*):
Leader: All things praise thee Lord most high;
Heaven and earth, and sea and sky.
Response: All were for thy glory made,
That thy greatness thus displayed
Should all worship bring to thee;
All things praise thee; Lord may we.
Leader: All things praise thee, high and low,
Rain and dew, and seven-hued bow.
Response: Crimson sunset, fleecy cloud,
Rippling stream, and tempest loud.
Summer, winter—all to thee
Glory render; Lord may we.

CALL TO SONG:
Leader: O come let us sing unto the Lord.
Let us make a joyful noise unto him with psalms.

HYMN: "For the Beauty of the Earth"

CALL TO PRAYER:
Leader: O come let us worship, and bow down
Let us kneel before the Lord our Maker.
Response: Let us render thanks unto him for his marvellous gifts to the children of men.

PRAYER (*Unison*):
O God, our Father, we bring thee thanks as the Creator of our beautiful world. All nature speaks to us of thy goodness and thy love. As we walk among thy mountains and hills, by the side of thy rivers and lakes, and through thy fields of beautiful flowers, may we hear thy voice speaking to our hearts. As we look up into thy great trees and listen to the songs of the birds in the tree-tops, may we be brought closer to thee because we are surrounded by the things that thou hast made. We thank thee for all these gifts and for all the thoughts of thee which they bring to our minds. Amen.

Prayer Response:
We thank thee Lord for this fair earth,
The glittering sky, the silver sea,
For all their beauty, all their worth.
Their light and glory come from thee.
Amen.

OFFERTORY SERVICE:
Leader: All the tithe of the land, whether of the land or of the fruit of the tree is the Lords. It is holy unto the Lord. Let us worship God with our offering.
Offertory Music: "Spring Song"
Response: (Tune: Break Thou the Bread of Life)
Father we bring to thee,
Gifts of our love,
Will thou accept them now,
As thine above?
Thou hast so freely given,
All that we need,
Our gifts, our hearts and lives,
Are thine indeed. Amen.

HYMN: "This is My Father's World"

June 8

THEME: *The Praise of Children.*
Children's Day

OPENING SENTENCES:
Leader: Great is the Lord and greatly to be praised
Response: We praise thee, O God;
We acknowledge thee to be the Lord,
All the earth doth worship thee—
The Father everlasting.
Leader: Today is Children's Day. All over the country on this day the boys and girls of our church schools unite in songs of praise to God. Let us worship with them in a song of praise.

HYMN: "All the Happy Children"

RESPONSIVE READING:
Leader: Jesus loved children. We have his own words to show that he had a place for them in his heart and thought. Let us read his words together.
Unison: Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.
Leader: Again in the last days of his life, as he journeyed up to Jerusalem, there were children in the group who waved palm branches before him and sang "Hosanna, to the Son of David."
Response: All glory, laud and honor,
To thee, Redeemer, King,
To whom the lips of children,
Made sweet hosannas ring.
Leader: As Jesus accepted the praises of the Hebrew children, so today will he accept our praises, our love, and our service.
Response: Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

LEADER: Let us pray.
Our Father, it is with grateful hearts that we call to our remembrance, the love which Jesus had for children. We know that he loves us today and will be our friend and guide throughout our lives.
For the constancy of his comradeship, the faithfulness of his friendship, and the assurance of his love,
Response: We humbly give thee thanks.
Leader: For the beauty of his life, the nobility of his teachings, and the precious promises of his words,
Response: We do truly thank thee.
Leader: That we may follow his teaching of kindness toward one another, of love toward our enemies, and of service toward our fellowmen,
Response: We earnestly pray thee.
Leader: That we may never grieve him by waywardness and indifference, but that we may render to him the allegiance of loyal, loving hearts and the full devotion of our lives,
Response: We earnestly pray thee.
Unison: Amen.

OFFERTORY:
Leader: Let us worship God with our offering.
Response: Jesus said, It is more blessed to give than to receive.
Offertory Music: Theme from "Spring Song"
Response: All things come from thee O Lord,
And of thine own have we given thee. Amen.

HYMN: "Shepherd of Tender Youth"

June 15

THEME: *God's Messengers of Springtime*

CALL TO WORSHIP:
Leader: O sing unto the Lord a new song,
Sing unto the Lord all the earth,
For great is the Lord and greatly to be praised.
Response: Let the blossoms of the earth,
Join the universal mirth,
Birds with morn and dew elate,
Sing with joy at Heaven's gate.

HYMN: "There's Not a Bird With Lonely Nest"
(See accompanying music)

SCRIPTURE READING:
Leader: Jesus must have loved the birds, the trees and the flowers for he referred so frequently to them in his teaching. One day on the mountainside, before a multitude of poor, anxious, and worried people he preached a sermon upon the theme, "Be not anxious." In this sermon he drew his lesson from the birds and the flowers which were all about him as he spoke. Let us read the account from our Bibles.
Unison: Matthew 6 (25–30).
(During the reading, place on the desk the picture, "Consider the Lilies of the Field," Taylor.)

PRAYER: O God we thank thee for everything.

OFFERTORY SERVICE: Use either of the offertory services suggested for the first and second Sundays.

HYMN: "Joyful, Joyful, We Adore Thee"
(If a story is desired for this service, "How the Flowers Came," Jav T. Stocking in *Tell Me Another Story* by Bailey, may be used.)

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June 22

THEME: *Taking care of God's Gifts*

Start the service with a talk on the care we should take of the birds and flowers and other of God's gifts to us. Junior children are often careless about tramping on lawns, picking flowers that they do not want, throwing stones at the birds, and neglecting their pets.

Select call to worship, responsive readings, and offertory material from the previous services.

HYMNS: "Let Us With a Gladsome Mind"
"The Beautiful Bright Sunshine"

STORY: "The Bird," Tolstoi from *Tell Me Another Story*, Bailey.

June 29

THEME: *Returning Thanks for God's Gifts*
This should be a service of thanksgiving for God's gifts of nature. Use the prayer theme throughout.

CALL TO WORSHIP:
O come let us worship and bow down,
Let us kneel before the Lord, our Maker.

PRAYER:
Thou who hast made Thy dwelling fair,
With flowers, beneath, above with starry lights,
And set Thine altars everywhere,
To Thee I turn, to Thee I make my prayer,
God of the open air.
—HENRY VAN DYKE.

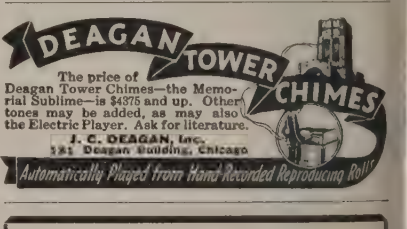
HYMN: "We Thank Thee Lord for This Fair Earth"

SCRIPTURE READING (*Unison*): Psalm 19, 1–6

PRAYER:
Our Father we know that thou dost love us. We see thy goodness all about us in the works of thy hand. Thou hast created many beautiful things for our enjoyment and we are truly grateful for them. As we enjoy the great out-of-doors this summer may we often think of the Giver and take the time to return our thanks for the glories that surround us. Help us to get the message that they bring to us, which is the message of thy love and nearness to us. Amen.

PRAYER HYMN:
My God I thank thee, who hast made,
The earth so bright,
So full of splendor and of joy
Beauty and light;
So many glorious things are here,
Noble and right. Amen.

HYMN: "God of the Earth, the Sky, the Sea"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JUNE SUGGESTIONS FOR LEADERS OF YOUTH

*By Mrs. Walter Hutton**

Services of Worship

Let us, therefore, follow after the things which make for peace, and things wherewith we may edify another. Romans 14:19.

The theme for the services for May and June has been "World Peace." It will be well for the leadership and also the group to read carefully the newspapers, *Literary Digest*, and such other magazines as are alert on the peace question. Valuable material may be found in *The Next War*, by Will Irwin, and *Between War and Peace* by Florence Boeckel, to which grateful acknowledgment is given for concrete facts and figures and some historical data contained in these services. The National Council for Prevention of War, Washington, D. C., will furnish many free, valuable pamphlets.

Since the peace hymns are a recent addition to our hymn books, it would be helpful to arrange some time in young people's meetings to familiarize the group with them. One does not worship easily with unfamiliar materials. A few hymns sung half-heartedly greatly hinder a service.

The theme for June is: *A New Earth*, and the programs are based on John Oxenham's poem "A New Earth."

"A New Earth"

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.
God give us sense,—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,—
To cleanse our poisoned founts with God-born energies.
To pledge our souls to nobler, loftier life,
To win the world to His fair-sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.
Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.
Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last.

From *The Vision Splendid* by John Oxenham. Copyright 1917 by Doubleday, Doran and Company, Inc. Used by permission.

Each verse in turn furnishes the thought for the development of each of the five services. A typewritten copy of the poem in the hands of each one would be helpful.

THEME FOR JUNE: *A New Earth*
First Sunday: The New Patriot
Second Sunday: Souls Aflame to Burn Out the Dross
Third Sunday: Life Freed for Finer Loyalties
Fourth Sunday: In Sight of the Ideal
Fifth Sunday: The Indispensable Plus—God's Help

June 1

THEME: *The New Patriot*

PIANO AND VIOLIN PRELUDE: "Thy Kingdom Come, O Lord"

WORLD PEACE CHALLENGE: "A New Earth," Oxenham (Leader)
(See Introduction. If possible, give copy of "A New Earth" to each one as he enters the room.)

PRAYER: Leader

HYMNS "God Send Us Men, Whose Aim 'Twill Be"

LEADER: "Convictions of Great Minds on War and Peace"

Marshal Foch, French General of the World War, said, "Peace—we shall have it soon on the same condition that we got war. We must fight for it in the moral sphere as we did in the physical sphere. Peace has been promised from the first night of Christianity only to men of goodwill. Goodwill must be in the bottom of the heart; without it, it is only a sham peace."

Sherwood Eddy, apostle of social justice, in his book *Religion and Social Justice*, gives this as one of a number of challenges of vital religion for social justice, "Make peace where there is strife, seek to outlaw war, *the world's chief collective sin.*"

Ramsay MacDonald, in a statement to the Press in Washington, Oct. 4, 1929, said, "Isn't it time, my friends, that we should take some risks to secure peace? As long as we think of peace in terms of war, we will never get peace. As soon as we think of international dangers in terms of peace, and with the determination to maintain peace, then I have the belief and the faith that we shall maintain peace. There is nothing that is more inimical to a final establishment of peace than a mentality which assumes that you have to prepare for a possible war."

SCRIPTURE: Psalm 34:14; Isaiah 32:17; Romans 14:19; Galatians 5:22; Philippians 4:7 (Memorized)

MESSAGE: The New Patriot

God grant us wisdom in these coming days
And eyes unsealed, that we clear visions see
Of that new world that He would have us build
To Life's ennoblement and His high ministry.

From "A New Earth"

When we think of substituting a world peace system for a war system, we realize it will take all of that—wisdom, unsealed eyes, and a clear vision of a new world. It will take all of that and even more. It will take a new understanding of the meaning of patriotism, and a new patriot to build a new earth.

Edith Cavell, the English nurse, who was executed in 1915 in Belgium during the World War, said, "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness for anyone."

In the little republic of Czechoslovakia, whose President is *Thomas Masaryk*, called Czechoslovakia's Washington, a champion of peace, there has originated a vital code of Ten Commandments taught in the public schools. Two of them are:

"Call no man a patriot who hates or has contempt for other nations, or who even wishes or approves of wars. War is the remains of barbarism."

"Love your country and your nation, but be co-workers in the high task that shall make all men live together like brothers in peace and happiness."

Lord Robert Cecil, a member of the British government, says, "Essential to create in the breasts of patriots a new purpose of patriotism, namely, to excel in the work of peace and in the prosperity of their own nation through the prosperity of humanity at large."

"The New Patriot"

"Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

"Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps a world-wide fraternity?

"Who is the patriot? It is he
Who knows no boundary, race, or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

"Who is the patriot? only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood."

—FREDERICK LAWRENCE KNOWLES

BOYS' QUARTET: "Grant Us the Will to Fashion as We Feel," Drinkwater
(Two arrangements are available. No. 43 *Singing Pathways*, Mrs. Dickie, and No. 181 *American Student Hymnal*.)

PRAYER PERIOD: (Bring out the thought that world peace is a super-task. Nothing so develops statesmanlike qualities as to throw one's self unreservedly behind a great cause. Great causes have always produced great men. What have we to give to world peace?)

CONSECRATION HYMN: "Just as I am, Thine Own to Be" (fourth stanza only)

CLOSING THOUGHT: "The Hour and the Man"

No man can choose what coming hours may bring
To him of need, of joy, of suffering;
But what his soul shall bring unto each hour
To meet its challenge—this is in his power.

—PRISCILLA LEONARD

ADAPTATIONS OR SUGGESTIONS:
A service on "The Old but New Patriot," developing the peace ideals of the Friends church and their possibility of world realization, through biographical sketches of George Fox, Wm. Penn and others, climaxing in the world leadership of Herbert Hoover. Material may be found in:

The Library of Historic Characters, Spofford
Great Men of the Christian Church, Walker
American Church History Series, Vol. XII.
The Lives of Quaker Saints, Hodgkin.

June 8

THEME: *Souls Aflame to Burn Out the Dross*

PIANO: "Send Down Thy Truth, O God"

THE CHALLENGE:

God give us sense,—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,—
To cleanse our poisoned founts with God-born energies.

From "A New Earth"

SOLO: "Send Down Thy Love, Thy Life" (third stanza only of "Send Down Thy Truth")

BRIEF PRAYER

HYMN: "Let Not Thy Hands Be Slack"

TALK: "The Waste of War" (If possible the one giving this talk should read chapters 24 and 25 *Between War and Peace* by Boeckel, or chapters from *The Next War* by Will Irwin.)

O Carpenter of Nazareth,
A grim true word it was You said
That night beneath the olive shade,
That to each worker cometh death,
Too often by the tools of his own trade.

You said, O Carpenter, this hard word:
"Who takes the sword dies by the sword."
From "Hammer and Nails" by Kenneth W. Porter. Used by permission of *The Outlook*.

To those who went through the experience of the World War, at the front line or at home, and to those who have been making a careful study of world peace, the facts of war are fairly well known. But many of us know very little of the tragedy of the World War, and in order to be valuable in creating a new order, we need to be aware of its great cost.

Studdert Kennedy, an English Chaplain who saw much front line service in France, has summed up war waste very clearly:

Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of Youth's most precious years,
Waste of Ways the Saints have trod,
Waste of Glory, waste of God,—
War!

—STUDDERT KENNEDY

From *Sorrows of God*. Copyrighted by Richard R. Smith, Inc. Used by permission.

*Des Moines, Iowa.

Waste of Blood.

In the World War, there were ten million soldiers kiled and three million dead or missing.

Waste of Health and Pain.

There were twenty million wounded and five million prisoners. Anyone familiar with our government hospitals, crowded to the doors with physical and mental wrecks, very few of which will ever come back to normalcy, realizes something of the gravity of the situation. Not only this, but many able to be out and around, are fighting for health and a living under tremendous handicaps. The scourge of the war influenza left thousands of tubercular people in its wake.

Waste of Brain.

When you consider the above thirty-eight million men, the best youths the world could give, men of creative ability in science, literature, art, music, and every walk of life, just coming into their prime it is impossible to make any estimate of the loss of creative power.

Waste of Tears.

The war left nine million orphans, five million widows, and ten million refugees. The home life was ruined for twenty-four million people.

Waste of Youth's Most Precious Years.

The greater number of soldiers went to the front just as they were starting their higher education. Many who survived took advantage of the opportunity given to go on with their chosen work, but many had lost their sense of values, or were needed to help at home, and, therefore, received no further background for life's responsibilities.

Waste of Manhood.

The moral cost of the war is one of its greatest tolls. Major General O'Ryan, Commander of the 27th Division, has said: "If any soldier came out of this war a better man than when he entered, it is in spite of and not because of his battle experience." If we are at all familiar with the late war fiction, this is very evident. Falsehoods, stealing, vulgarity, killing, and passion have been a part of every war, and the World War was no exception. A reverence for personality was taken away, and many attribute our crime wave to just this cause. All this is only a small part of the moral cost.

Waste of Wealth.

In *Between War and Peace* by Boeckel, the grand total cost of the war is given as 337 billion. This amounted to 215 million every day, nine million every hour. This was just while the war was in progress.

Right now, in Peace time, the cost of settling our war debt and maintaining our war system is terrific. Eighty-two cents of every tax dollar sent to Washington goes to pay the bills of past wars and prepare for future wars. Only eighteen cents of the dollar goes for constructive purposes, such as agricultural needs, enforcement of laws, child welfare, scientific investigations, public buildings, and the like.

Waste of Ways the Saints have trod.

War is contrary to the spirit and teachings of Christ. The Christian nations were the largest participants in the late war. The ground Christianity has gained in the 2000 years is being put to a test never equalled in her history.

We may think the waste of this World War terrific. What has been told is only a part of the story. It is almost beyond one's imagination to picture the horrors of a future war. The use of gas was only in its infancy in the world war. The most deadly gases and the knowledge of their use have been developed recently. The airplane has developed in destructive possibilities accordingly. Disease germs can be spread throughout the world. Ravaging waste to harvests by the spread of parasites is being developed. It is all revolting to common sense in this day and age. Do we have the New Patriot, with soul aflame to burn out this dross, this waste, and release the fine alloy for life's new needs? A world peace system for a war system is as challenging a program as any Christian patriot ever championed.

POEM: "1914 and After," James Oppenheim
(See April *Journal*, page 33)
HYMN: "Rise Up, O Men of God"
PRAYER PERIOD

June 15

THEME: *Life Freed for Finer Loyalties*
PIANO PRELUDE: "These Things Shall Be—A Loftier Race"

OPENING THOUGHTS:

Yet much remains
To conquer still: Peace hath her victories
No less renowned than war.
—MILTON

The three principles of heroism have been defined as:

1. Nobility of character
2. Fearless and self-sacrificing devotion to a great Cause
3. Constructive work of a permanent character for humanity

Today we want to think with John Oxenham on the thoughts expressed in his poem "A New Earth":

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities;
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer Loyalties

HYMN: "Lead on O King Eternal"

UNISON READING (*This may be read by a single individual if necessary*):

Captain,
We pray thee today for thine own strong courage.

Give us courage to combat thy enemies,
Give us courage to suffer in thy cause:
Make us hard and remorseless toward ourselves:
Cleanse our souls from all futile sentiment:
Spur us this day to challenge the grim realities,
Pain, disease, injustice, sin,
And help us by gallant service to conquer these thy foes.

Give us wills alert and obedient,
Till we seek, not our own base-ease,
But only the advancing of thy Kingdom.

Toughen us, Master, by rigorous training and sternest use,
Till we are strong and hard as steel
In the doing of thy Will.

Yet keep us tender and kind as thyself,
To all thy little ones who need our service.

From *American Student Hymnal*. Copyright 1928, by the Century Co. Used by permission.

INTRODUCTORY REMARKS: *Leader*
Review "Waste of Wealth" (June 8)

One week of the World War cost the United States a sum of money sufficient to build in each and every state of the Union:

20 $100,000 High Schools
30 $ 40,000 Grade Schools
10 $100,000 Churches
40 $ 35,000 Recreation Centers

Two great Universities, the size of Columbia University, each a permanent institution, could be established for the cost of *one* capital ship, soon obsolete.

In February, 1929, Congress approved a bill authorizing the building of fifteen cruisers of 10,000 tons, each costing between fifteen and twenty million dollars. This bill contained a clause authorizing the suspension of all, or part, in case an international agreement making suspension desirable was reached. Look up State Budgets in the *World Almanac* for 1930. Relate to your own state. It would take the entire state budget of Kansas, of Iowa, and of many other states, which includes all moneys used in the state for child welfare, enforcement of law, state schools, state institutions, public buildings, and such, to equal one cruiser, which is obsolete in twenty years and ready to be scrapped. What a tremendous power for constructive uses this money would be!

SUGGESTIONS FOR DEVELOPMENT: "Constructive Needs"

a. See Platform of *Ladies Home Journal*, January 1930. This would serve as a basis developing several subjects.

b. Child Labor Situation

Brief Biography of Anthony Ashley Cooper (Lord Shaftesbury), pioneer in this reform. (In *Makers of a New World*, Stowell)

See *The Survey*, February 15, 1929, and Dec. 15, 1929. *Elementary School Journal*, Dec. 1929. *Monthly Labor*, May 1929.

Watch current magazines. Just recently Great Britain has set fifteen as the earliest age at which British children may leave school to work.

Look up State Codes.

Write National Child Labor Committee, 215 4th Ave., New York, and Children's Bureau, Washington, D. C. for late information.

See "The Child's Bill of Rights," Herbert Hoover, *Midland Schools*, Oct. 1929, P. 54.

Thought-Provoking Poems (Found in many anthologies of modern verse)

"The Factories," Margaret Widdemer
"Paper Roses," Dana Burnet
"The Flower Factory," Florence Wilkinson
The finest single volume for use is *Poems of Justice*, Clark.

c. Fighting Disease

Biographical sketches of Pasteur, Curie, Walter Reed, Gorgas and such may be found in *Makers of a New World*, Stowell; *Modern Great Americans*, Law; *Story and More Story Worship Programs*, Stowell; *Heroes of Peace*, Wallace; and *History and Heroes of the Art of Medicines*, Russell.

d. Peace Itself

Kirby Page has published a pamphlet called "A National Peace Department," which is a valuable study on the use of war money for peace education. The following is a brief summary:

In one decade, the United States is spending six billion dollars getting ready for war. If we used one hundred million, which is one-sixth of the average annual allotment of that amount, for peace education, we could have:

A National Department of Peace, with a Secretary of Peace and an adequate staff, ten regional offices and forty foreign offices; a million copies of a monthly peace magazine distributed free; fifty books on international problems free to 20,000 libraries; the production of twenty peace moving picture films a year; the support of two hundred American professors abroad and the same number of foreign professors in this country; the support of 10,000 American students abroad and 10,000 foreign students in this country; 1,000 professors of International Relations in American colleges and 5,000 in our high schools and an International University with scholarships for 2,000 students.

(Pamphlet published by Y.W.C.A. and Y.M.C.A., 10c.)

HYMN: "These Things Shall Be—a Loftier Race"

POEM OF CHALLENGE (*choose one*):

"To Be Alive in Such an Age," Angela Morgan, *Quotable Poems*
"The Heroic Age," Richard Watson Gilder, *Collected Poems of Richard Watson Gilder*
"Soldiers of the Light," Helen Gray Cone, *Singing Pathways*, Mrs. Dickie

PRAYER PERIOD

SOLO PRAYER RESPONSE: "O God Hear Thou Our Nation's Prayer," *American Student Hymnal*

LEADER: May we be able to say with Jacob Riis, "I have lived in the best of times when you do not have to dream things good, but can make them so."

June 22

THEME: *In Sight of the Ideal*

PRELUDE SOLO: "It Came Upon the Midnight Clear" (first stanza only) (Accompanied by piano and muted violin. After the singing, the piano and violin continue to play softly the above hymn through the reading "Watchman, tell us, " the leader starting after three or four measures have been played.)

LEADER: Watchman, tell us of the night,
What its signs of promise are,
Traveler, o'er yon mountains' height
See that glory beaming star.

. . .

Watchman, tell us of the night,
Higher yet the star ascends,
Traveler, blessedness and light,
Peace and truth its course portends

. . .

Watchman, let thy wanderings cease
Hie thee to thy quiet home;
Traveler, lo the Prince of Peace,
Lo, the Son of God is come.
—JOHN BOWRING

PRAYER PERIOD: Relate to the birth of Christ The Prince of Peace. A confession of indifference and slowness to grasp the full content of his Peace message and its importance in world affairs.

HYMN: "Angel of Peace, Thou Hast Wandered Too Long"

CRIPTURE: "The Teaching of Christ Concerning Peace," Luke 6:27-36

"The Promise of Christ," John 14:27; 16: 33-a

UGGESTIONS FOR THE SERVICE:

a. Dramatization "Signing the Peace Pact," by Mary E. Findley, *Epworth Herald*, Oct. 26, 1929, paper published by the Methodist Book Concern, 740 Rush St., Chicago. Brief, easy to present, and challenging.

"The Kellogg Peace Pact," Harper and McMahon, National W.C.T.U. Publishing House, Evanston, Ill. 5c.

(Either one of these should be prefaced with introductory remarks. (See "c.")

b. Talk: "Our Part in Making the Peace Pact Effective"

c. Message: "In Sight of the Ideal"

'ot since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
'ot since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

—From "A New Earth"

All great movements of permanent value row slowly. The present outlook for world eace finds its foundation in the fearless think- ng of the centuries. Every country has had reat statesmen. Every age has had men of ision.

Dante, an Italian writer, who lived from 265 to 1321; Dubois, a Frenchman in 1306; 'odibrod, King of the Bohemians in the four- een hundreds; Erasmus, Dutch scholar and heologian, who lived from 1466 to 1536; ruce, a Frenchman in 1623; Wm. Penn, an Englishman in 1682; Saint Pierre, a French- an in 1712, all submitted well worked out lans for a world state, league of nations, or permanent international court, each plan romoting the substitution of arbitration for ar.

It was hard for any of these plans to come o fruition, owing to the existing forms of overnment. It is generally conceded every- here that war and monarchial government o hand in hand as do peace and democratic overnment. The establishment of the Con- titution of the United States was a great tepping stone toward the realization of these ormer ideals for world peace. Since then rogress has been steady.

In 1794, John Jay, as a special representa- ive of George Washington, negotiated with England the first modern treaty of arbitration.

In 1863, sixteen nations met in Geneva and ecided that Red Cross Societies could be ormed in any country to help the wounded oldiers of both friend and foe.

In 1871–72, the Alabama claims case be- ween England and the United States was ettled in the city hall at Geneva. This really narked the beginning of a popular movement n Europe in favor of pacific settlement of isputes. The Alabama room in the city hall here is very inspiring. It contains a plow- hare and a pruning hook, made from the words of Union and Confederate officers in ur Civil War, given for this symbolic purpose t a peace meeting held in Philadelphia in 876. A brass model of our Liberty Bell is n this room and rang to order the opening ssembly of the League of Nations.

In 1874, the governments of the world, rea- izing how important it is for people to get nessages to one another quickly, met in Berne, Switzerland, and planned for an exchange of nail service. (Send to the National Council for Prevention of War, Washington, D.C. for epia poster 12 x 18 of the Universal Postal Monument at Berne, 5c. (A touch of concrete vidence is helpful.)

In 1899, The Hague Court, of which we spoke on World Goodwill day, convened.

From 1899 on, things have moved rapidly, and out of the distress and vision of the World War have come the League of Nations, the World Court and the Kellogg Pact, ratified by us July 24, 1929.

General Smuts, one of the Founders of the League, appearing in the Metropolitan Opera House, New York, on a program celebrating the 10th Anniversary of the League said,

"We have passed over the great divide out of the watershed of war into the watershed of peace."

The National Council for Prevention of War says,

"The picture which the Paris Peace Pact brings to mind is that of the nations of the world . . . reaching the summit of a high hill and looking beyond toward a new region."

UNISON READING OF THE PEACE PACT:
(Secure in artistic poster form, 28x44 inches, legible at a distance of 30 or 40 feet, from National Council for Prevention of War, 15c)

LEADER: President Hoover, a man of action, said, May 30, 1929:

"If this agreement (the Pact) is to fulfill its high purpose, we and other nations must accept its consequences; we must clothe faith and idealism with action. That action must march with the inexorable tread of common sense and realism to accomplishment."

PRAYER PERIOD

VIOLIN (*muted*): "Watchman, tell us of the Night" (Leader starts after several measures, violin stopping after playing the first two lines)

"Watchman! What of the night?
No light we see;
Our souls are bruised and sickened with the sight
Of this foul crime against humanity.
The Ways are dark—
'I See the Morning Light'!

Beyond the war-clouds and the reddened ways,
I see the promise of the Coming Days!
I see His sun rise, new charged with grace,
Earth's tears to dry all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the forces of the Night
Ride over Right.

And Faith replumed for nobler flight
And Hope aglow with radiance bright,
And Love in loveliness bedight
Shall Greet The Morning Light!

From *The Vision Splendid*, by John Oxenham. Copyright 1917 by Doubleday, Doran and Company, Inc. Used by permission.

MOMENT OF SILENT PRAYER

SUGGESTION: Should your time schedule permit, insert between the reading of the Pact and Herbert Hoover's message a brief talk by a young lawyer on "The Present Outlook."

June 29

THEME: *The Indispensable Plus—God's Help*

PIANO PRELUDE: "Largo," Handel (*fifteen measures only*)

WORSHIP OF ADORATION: "Holy Art Thou," "Largo," Handel
Arranged by Ross Hilton for three or four part women's voices or mixed.

LEADER:
O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of Thy love;
That they may beat with every human heart,
That they may weep with ever human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.
—MAURICE ROWNTREE

From *Poems of Justice*, Thomas Curtis Clark. Published by Willett, Clark & Colby.

PRAYER: Leader

SCRIPTURE: Psalms 46
(Person giving this should conduct the service until the Leader's review)

HYMN: "O God, Our Help in Ages Past"

"A Confession of Faith" from *My Religion*, Leo Tolstoy

I believe in God, who is for me spirit, love, the principle of all things.
I believe that God is in me, as I am in Him.
I believe that the true welfare of man consists in fulfilling the will of God.
I believe that from the fulfillment of the will of God there can follow nothing but that which is good for me and for all men.
I believe that the will of God is that every man should love his fellowmen, and should act toward others as he desires they should act toward him.
I believe that the reason of life is for each of us simply to grow in love.
I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth.
To replace a social life in which division, falsehood and violence are all-powerful, with a new order in which humanity, truth and brotherhood will reign.

HYMN: "O God of Love, O King of Peace"

LEADER: A brief but well stated review of the worship services of the past two months, closing with the entire poem " A New Earth," emphasizing the last stanza which is the theme of this service. (See Introduction)

MESSAGE (*Pastor*): "The Indispensable Plus —God's Help"

PRAYER HYMN: "Thy Kingdom Come, O Lord"

PRAYER (closing with):
Lord, let war's tempests cease,
Fold the whole world in Peace
Under Thy wings.
Make all nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of Kings.
—LONGFELLOW.

PIANO: "Amen," to "Thy Kingdom Come, O Lord"

SUGGESTIONS FOR INTERMEDIATES:

POEM: "Where are you Going, Great-Heart?", Oxenham, in *The Vision Splendid*, Oxenham, or *The New Patriotism*, Clark, Gillespie. (Selected stanzas for the opening thought, using the last for the closing thought.)

SCRIPTURE: "God's Message of Help to Leaders in Great Causes"
Exodus 3:10-12; 6:8
Joshua 1
Psalms 18:30-32; 91:1-4
(Selected quotations from the life of Washington, Lincoln, and others, showing their dependence on God for guidance. Relate the whole to World Peace, "A Great Cause—Men and God.")

JUNE SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Wilfred E. Powell**

Worship involves the reference of the whole ife to God. It is the response of the total ersonality to the author of life and light. t is not, therefore, a passive state and is ever to be identified with listening to good nusic or inspiring talks, no matter how good the music or how inspiring the talks.

There are parts of the worship experience that are more or less passive but they are really preparatory to the central act—the act of prayer. And this central act leads on to another active state in which the worshiper looks out to the world of Christian living. The suggestions given on this page recognize these differences both in the order of service and in the character of the materials proposed for use.

Order of Service

PRELUDE
OPENING SENTENCE OR CALL TO WORSHIP
HYMN
SCRIPTURE READING, STORY, PICTURE APPRECIATION, DEVOTIONAL POEM, SPECIAL FEATURE, TABLEAU, etc. (*Select one or two of these items.*)
PRAYER
PRAYER HYMN OR HYMNIC RESPONSE

*Professor of Religious Education, Phillips University, Enid, Oklahoma.

OFFERING SERVICE OR DEDICATION SERVICE
HYMN OR PROCESSIONAL TO CLASSES.

Themes and General Suggestions

The themes for each Sunday suggested on this page for several months past have gathered about some central idea which was the prevailing theme for the month. In April the dominant note was *Life*. In May it was *Love*. For June it is suggested that the dominant note be *Light*. This theme is in keeping with the evangelistic and missionary emphasis which will be given to the month by many churches this year because of the celebration of the anniversary of Pentecost. It can easily be made appropriate also where Children's Day is observed. The weekly themes suggested are:

First Sunday: Light for the Path of Life (God's Word)

Second Sunday: The Light of the World (God's Son)

Third Sunday: Followers of the Light (God's Children)

Fourth Sunday: Bearers of the Light (God's Messengers)

Fifth Sunday: The City of Light (God's Realm)

The leader of worship should read over the suggestions for all five Sundays well in advance so that there is ample time to arrange for the participation of individuals and groups in the programs. It will be well to make a serious effort to have the school learn some of the unfamiliar hymns. This should, of course, be done outside of the worship period.

June 1

THEME: *Light for the Path of Life*

As a special feature today several of the junior or intermediate boys and girls may be asked to give from memory some of the tributes to the Bible that have been made by great men. A few examples are given below.

Appropriate *Scripture* material for the opening sentences today would be: "Open thou mine eyes that I may behold wondrous things out of thy law." "Thy word is a lamp unto my feet and light unto my path." (Psalm 119:18, 105.) Other passages of Scripture that might be used are:

Knowing the Word: II Tim. 2:15; 3:14-17
Holding fast the word: Luke 8:5-8a; 11-16
Walking in Right Paths: Psalm 119:1-4, 9-16.

There are a number of *hymns* that are especially suitable for today's theme. For the *first* and *last* hymn choice may be made among such hymns as: "Lamp of Our Feet, Whereby We Trace," "Holy Bible Book Divine," "O Word of God Incarnate." The last mentioned hymn could, perhaps, be used frequently throughout the month. Some appropriate *prayer* hymns are: "Open My Eyes That I May See." "Break Thou the Bread of Life," and "Holy Spirit Truth Divine."

The *prayer* today may well be an expression of gratitude for the light that shines from the Word of God when it is used aright and a petition that by diligent study and earnest living we may make the Bible truly a lamp unto our feet and a light unto our path.

"Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts in your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."
—U. S. GRANT.

"Almost every man who has by his life work added to the sum of human achievement of which the race is proud, has based that life work largely upon the Bible—We plead for a closer, and wider, and deeper study of the Bible, so that our people may be in fact as well as in theory 'doers of the word.'"
—THEODORE ROOSEVELT.

"We search the earth for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the flower-fields of the soul;
And weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."
—WHITTIER

June 8

THEME: *The Light of the World*

This would be a good time to make use of Holman Hunt's picture "The Light of the World." Perhaps a large copy of the picture can be placed in some central position. A short interpretation should be given by a member of the school. This is a picture rich in symbolism: the white, seamless robe is that of the priest; the rich cloak is that of the king; the jewel-set brooch is full of symbolism; there is also a crown of gold and a crown of thorns. Much of this symbolism is, of course, too subtle for the younger members of the school to grasp. The emphasis in the use of the picture today should, no doubt, be placed upon the light from the lantern shining as it does upon the door. But the light cannot penetrate the door of the human heart unless the door is opened from within. There is no latch on the outside. Those who open the door can sing:

Light of the world, the beauty
Steals into every heart,
And glorifies with duty
Life's poorest, humblest part;
Thou robest in thy splendor
The simple ways of men,
And helpest them to render
Light back to thee again.

Jesus is the Light of the World because he helps us to see God. When we want to know what God is like we look to Jesus and we see him going about doing good—loving, encouraging, helping men and women, boys and girls. Jesus also helps us to see what we ourselves should be and do. It is the desire of the Christian to be like him.

There are a number of *Scripture* passages in which Christ is referred to as the Light. Some of these which could be used are:

Luke 2: 22-23-32;
Matthew 4:16;
John 1:4; 8:12.

A few of the more appropriate *hymns* for today's theme may be mentioned. "Light of the World We Hail Thee" would make a good *opening* hymn. If the picture appreciation is used, it would be well to place it before the hymn, for this service. "Watchman, Tell Us of the Night" would also be fitting. For the *prayer* hymn some song of consecration should be used, such as: "Draw Thou My Soul O Christ" or "O Lord of Life and Love and Power." For the *last* hymn: "Fairest Lord Jesus" or "Tell Me the Stories of Jesus."

After the prayer, today, it would be especially appropriate to use as a response the chorus of the hymn, "Into My Heart."

Through love to light! O, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to thee,
Who art the love of love, the eterial light of light!
—GILDER

In schools where Children's Day is observed on June 8th, it will be desirable to change the theme for the worship service, or at least to modify the treatment of it. "Jesus the Friend of the Child" would be an appropriate theme. Plockhorst's picture, "Christ and the Children" could be used with the Scripture passage, Mark 10:13-16. For the *opening* hymn: "All the Happy Children" or "'Tis Children's Day, from Heart to Heart" would be suitable and for the *prayer* hymn, "Savior, Teach Me Day by Day." The *last* hymn would not need to be changed.

June 15

THEME: *Followers of the Light*

It should be easy to arrange some special feature in harmony with today's theme. Perhaps someone could give a short interpretation of the picture, "Sir Galahad" by Watts, and this could be followed by the singing of "Follow the Gleam" by a group of young people. A picture with a simpler interpretation, and therefore more suitable for the younger members of the school, is, "Christ and the Fishermen" by Zimmerman. This picture can be given a simple explanation in terms of the scriptural narrative and of following Christ in practical Christian living today. The interpretation of the picture may well be followed by the singing of "Jesus Calls Us O'er the Tumult."

The simple account of the calling of the first disciples can be used as *Scripture* material today. (Matt. 4:18–22) Such verses as Ephesians 5:8b–10, Luke 18:18–22, I Corinthians 11:1 may also be used. If it is desired, a story of goodwill and helpfulness may be told to make clear that following Christ means trying to live in harmony with his teaching and example. Such a story as "The Two Monks Who Forgot How to Quarrel" (Hartshorne, *Manual For Training in Worship*, p. 56) would be suitable.

Among the more appropriate hymns for today are: "Jesus Calls Us O'er the Tumult," "Light of the World We Hail Thee," "O Master When Thou Callest." For the *prayer* hymn: "Savior I Follow On" or "O Jesus I Have Promised." For the *last* hymn: "Press On Ye Sons of Light" or "Follow Me the Master Said."

A prayer for today:

"Lord Jesus, by whose voice the fishermen were called to a better fishing, constrain us, we pray thee, by that same loving call, to follow thee to the saving of others. Thou hast indeed been calling us this great while, as we listened indifferently and turned to our small tasks once more. But now we are longing for the same spirit that drew the fishermen straightway to thy side for service. Grant that we may be swift to answer thee, and to take on the true spirit of thy ministry. Amen."
—PHILIP E. HOWARD. From *Hymnal for American Youth*. Used by permission.

"Follow the Christ, the King, Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"

June 22

THEME: *Bearers of the Light*

The theme for today is missionary in character. This would be a good time to introduce missionary materials of special interest to the local church school group. If it is possible to arrange it, a candle lighting service would be especially appropriate for today. A group of pupils, each carrying a candle, may be arranged in a semi-circle about a central light. After a suitable charge and response, one of the pupils should light his candle from the central light and each pupil, in turn, should light his candle from the one next to him. When all the candles are lighted a suitable hymn may be sung. If the hymn, "Pass on the Torch, Pass on the Flame" is available, it should be used. (See, *Singing Pathways* by Mary S. Dickie. No. 93. Powell and White, Cincinnati.) Two verses of this hymn (printed below) may be read for the charge and the response.

Pass on the torch, pass on the flame,
Remember whence the Glory came,
And eyes are on you as you run,
Beyond the shining of the sun!

O Lord of life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of Thy name,
Pass on the torch, pass on the flame!
—From *Pass on the Torch* by Allen Eastman Cross. Copyrighted by the Pilgrim Press, 1929. Used by permission.

For a *Scripture* reading it would be well to link together several passages bearing upon the theme. Matthew 4:16, 5:14–16, and 28:18–20 would be suitable.

Among the appropriate *hymns* we may list: "Brightly Beams Our Father's Mercy," "Speed Away, Speed Away," "O Zion Haste," and "Forward Through the Ages."

(*Continued on page 48*)

What's Happening in Religious Education

THE faith and joy of the Christian has always found expression in song. Because this is true, and because the writer and singer of hymns has always been the "right-hand-man" of the preacher of the Gospel, it is well that we should, now and again, stop to think of those who have made a large contribution to our treasury of hymns. With that in mind, the Pentecostal Service at 8:00 P.M. on May 14, at St. James Methodist Episcopal Church, Chicago, was dedicated to the memory and songs of one of the great singers and composers of the past generation, Mr. E. O. Excell, who was a member of that church. All of the hymns used at that service were of his composition.

As a young man, Mr. Excell was a bricklayer, studying music in his spare moments. It is said that he was always singing at his work. So it was that one day Sam Jones, the evangelist, heard him singing, and being greatly attracted by his voice, engaged him as his choirister, and for many years the two were almost inseparable. He became a great song leader, often leading choruses of 20,000 to 30,000 persons; the composer of many Gospel and evangelistic songs; and the publisher of hymnbooks.

Mr. Charles H. Gabriel, who was associated with Mr. Excell for forty years, is quoted as saying, "Mr. Excell was possessed of a voice which for range and power was said by competent authorities to have been without an equal. He was without doubt the best and greatest in the profession of leader of multitudes in song."

At his funeral service, held in St. James Church on June 13, 1921, his close friend, Mr. Marion Lawrence, said: "I sometimes wonder if any Christian worker in any capacity can extend his influence so far into the future as the one who places in the hands of people choice, inspiring Christian hymns and music. The music he has written will be sung all over the world by many who are still unborn and the influence of our dear brother will sing itself into the lives and hearts of multitudes, many of whom never saw him."

SERVICES for Home Dedication Day have been prepared by H. Augustine Smith, and may be ordered from 20 Beacon Street, Boston, Massachusetts. Last year over a million observed the day in homes from Buenos Aires to Japan, and all over the United States.

CHILD Health Day, proclaimed by President Hoover, is to be observed throughout the United States on May Day. Special programs for emphases upon child health have been arranged for the entire month. Valuable material may be secured from the Child Health Association, 370 Seventh Ave. New York.

MISS BARNETT SPRATT has accepted a position in the Elementary Department of the General Sunday School Board of the Southern Methodist Church, and will have charge of the vacation and weekday sessions of the church school.

THE eighty-third birthday anniversary of Alexander Graham Bell, inventor of the telephone, was observed on March 3 at Boston University, thus initiating a custom which the University plans to follow each year in memory of Dr. Bell who at the time of his invention was a professor there. As further recognition, the central unit of the new Boston University campus buildings is to be called Bell Memorial Tower.

THE appointment of Rev. Ewart E. Turner of Elmira, New York, a graduate student at Boston University, to the pulpit of the American Church in Berlin, Germany, has been announced by church officials. The appointment, made on the recommendation of two Boston University School of Theology professors, will bring to the Berlin church one of the youngest pastors in its history.

THE culmination of three years of work in parent education was a community class in Trinity Methodist Episcopal Church, Richmond, New York, with ninety-eight paid registrations, and an average attendance of sixty-eight for the six Monday evening sessions. Three years ago the pastor of Trinity Church sent a letter to all the parents of children under twelve recommending a book on parenthood and character training of children, seventeen copies of which were ordered. The following year a small but interested class was held for five weeks; and the third year all the schools in the neighborhood took up the plan and promoted community classes among all churches in Richmond Hill. The cooperation of the New York Federation of Churches was secured and through it plans for promotion were suggested and an instructor selected. Perhaps the most encouraging feature is the almost unanimous desire that similar meetings continue throughout the year.

THE Union Theological Seminary in New York City has recently announced the courses they are offering in the summer session of Columbia University, July 7 to August 15. The course being offered, under the leadership of prominent teachers and ministers, and all of which carry credit for degrees, are: religious education and psychology, Christian ethics, philosophy of religion, history of religion, systematic theology, practical theology, and the Old and New Testament.

In addition to this six weeks' course, the Seminary is also announcing the tenth annual Conference for Ministers and Other Religious Workers, to take place at the Seminary from June 23 to July 4; and the ninth annual Conference on Church Work in City and Industrial Communities. At the first conference, President Henry Sloane Coffin will make the opening address, and there will be courses of five lectures each given by Canon Charles S. Raven, Dr. Richard Roberts, Professor William Adams Brown, Professor Halford E. Luccock, Dr. Henry T. Hodgkin, and Professor Ernest W. Scott.

COURSES in child hygiene and child care, prepared by Dr. S. Josephine Baker of New York, will be introduced into the high schools of fifteen Chinese cities this month as one of the first steps in promoting the child welfare program of China Child Welfare, Inc., 156 Fifth Avenue, New York, and its affiliated organization in China, the National Child Welfare Association of China.

The course of thirty lessons for girls between twelve and fourteen years of age, to give them instruction in the care of themselves and their younger brothers and sisters was translated into Chinese by the alumnae of Ginling College, Nanking, and is being given in schools selected by the Chinese Minister of Education.

THIS PICTURE REPRESENTS THE FIRST FRUITS OF THE WORK OF LEVON N. ZENIAN IN THE ANCIENT CHURCH OF ARMENIA. THE FIRST TEACHER TRAINING CLASS WAS ORGANIZED EARLY IN THE SUMMER OF 1929 IN ALEPPO, SYRIA. IT MET TWICE A WEEK UNTIL LATE IN THE YEAR, WHEN TWENTY-SEVEN MEMBERS GRADUATED. THE WORK WAS AUTHORIZED BY THE PRELACY OF THE CHURCH OF ARMENIA AND THE CERTIFICATES WERE AWARDED BY THE COUNCIL OF RELIGIOUS EDUCATION OF THE ARMENIAN CHURCH FOR THE DIOCESE OF ALEPPO. BISHOP ARDAVAZT, WHO MAY BE SEEN IN THE PICTURE, HAS BEEN GREATLY INTERESTED IN THIS WORK.

THE preliminary report of the internal revenue bureau on incomes for 1928 shows a definite tendency for wealth to be concentrated in the hands of a few. Recipients of incomes of $1,000,000 or more numbered 496, which represents an increase of 206 or 40 per cent over the previous year. Twenty-four persons had incomes of $5,000,000 or more, as compared with eleven in the preceding period. At the other end of the list, taxable incomes decreased by 71,283 in 1928.

A SERMON contest, open to clergymen of all denominations and faiths, with prizes aggregating to $1,000, has been announced by the American Eugenics Society to begin at once and to run until June 30. The general topic will be "Religion and Eugenics—Does the Church have any responsibility for improving the human stock?" The sermon may be preached at any time between now and the end of June; and full directions will be given at the headquarters of the Society at 185 Church Street, New Haven.

TWO sets of prizes, known as the Seabury prizes, are offered for the best essays on the following timely subjects: "The Teacher's Opportunity to Strengthen the Kellogg-Briand Pact" (open to students in normal schools and teacher's colleges); and "How Would World Peace Benefit the Youth of the World?" (open to all students in secondary schools). Three prizes of $75.00, $50.00, and $25.00 will be given for the three best essays in each set. Full details may be had by addressing Dr. Fannie F. Andrews, 295 Commonwealth Avenue, Boston.

THE American Bible Society has prepared a new stereopticon lecture, "The Old Book Finding New Friends," which is now available to pastors and religious workers. This lecture pictures in an interesting way the various steps and processes involved in translating, printing, and distributing the Scriptures. One section is devoted to the special service rendered in providing Scriptures in Braille and other systems suitable for the blind.

Persons desiring to use this lecture and willing to pay return transportation charges may secure it free of cost from any of the agency secretaries of the Society or through a request sent to the American Bible Society, Bible House, Astor Place, New York City.

IT IS announced that the Rockefeller Foundation offered to defray the expense of a preliminary inquiry regarding the future of the Oxford libraries and to meet the expenses of any commission which the university might appoint to visit modern university libraries, and also to guarantee the cost of preparing preliminary sketches and estimates for such library development as the university might approve. The offer was accepted, and a commission has been appointed to visit modern university libraries in Europe and America, to report on the organization, planning, equipment, and administration of such libraries, and to advise the university as to the best method of securing such library provision at Oxford as shall be abreast of modern requirements.

THE success which has attended the pioneer efforts of the Commission on Interracial Cooperation, with headquarters in Atlanta, through the last ten years, has led to a movement to secure a "stabilization fund" for the next ten years in order to underwrite its work and make it possible to make a steady advance. Toward the total fund of $1,360,000 which is being sought for the ten-year period, the Laura Spelman Rockefeller Memorial and the Rosenwald Fund have contributed $500,000, leaving $860,000 still to be secured.

The Committee which is undertaking to secure this amount has Dr. Robert R. Moton, Principal of Tuskegee Institute, as its chairman, and George Foster Peabody as its treasurer. Dr. George E. Haynes of the Federal Council is one of the members of the Committee. Offices have been opened at 150 Nassau Street, New York, from which full information may be secured.

IT IS with a feeling of overwhelming sadness that we call attention to the death of Percy L. Craig, Honorary President of the Pennsylvania State Sabbath School Association, and for eleven years the president of the Association. Mr. Craig died on Tuesday, December 17, at Clifton Springs, New York, and was buried from his home in New Castle, Pennsylvania. Mr. Craig left $50,000 to be called "The Percy L. Craig Trust Fund," the earnings of which are to be used in the promotion of the Association's work. In addition to Mr. Craig's own generous gift year by year to this work, he enlisted the largest measure of financial support of any member of the board of directors.

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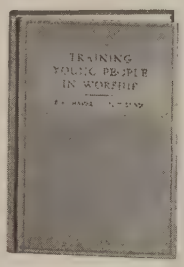

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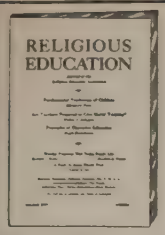

RELIGIOUS EDUCATION

Journal of the
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Partial Contents for April 1930

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Youth's Attitude Toward Worship. *W. F. Kelloway.*
Can the Modern Man Worship? *Edwin Fairley.*
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by Hedley S. Dimock—Charles E. Hendry
So Youth May Know
New Viewpoints on Sex and Love
by Roy E. Dickerson
Sex Life of Youth
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Vacation Church Schools Around the World

(*Continued from page 23*)

(good manners), hymns, folk songs, penmanship, drawing, parables of Jesus, needle work, shoe making, carpentry, Bible dramatization, constituted the program. The work in Greece deserves a page of comment. The International Association sent $300.00 for the work in Greece.

In Czechoslovakia

Three schools are reported by Mr. Adolf Novotny. One hundred six pupils were enrolled in these three schools, the initial attempt to get things started in this new republic. The reports make most interesting reading and the photographs reveal interesting native costumes worn by the children as well as some very interesting activities in which they engage. The International Association could send only $100.00 to apply on this important work.

In Ecuador

Some interesting reports come from this South American country. The Association sent $100.00 for this work. Detailed statistics are yet to be received but the report of Miss Gladys M. Shepherd for the previous season is most satisfying and encouraging.

In Brazil

Mr. Herbert S. Harris, of Rio de Janeiro, estimates between twenty and thirty schools held during the season of 1929. It should be borne in mind that South American schools are held during our winter season, which is their summer season. Detailed reports are not in hand. The Association sent $320.65 for this important work.

In Argentina

No appropriation was made for Argentina this past year but a report for the previous year, made by Dr. Hugh C. Stuntz, reveals one school enrolling 174 pupils (Rosario), and a school in Montevideo with 80 pupils. Two schools were held in Buenos Aires with 64 and 45 pupils respectively. America sent $200.00 for this work that year.

Without exception these South American countries report the lack of suitable teaching materials in the Spanish language as their greatest handicap.

There remain the countries of Australia and New Zealand in which the vacation church school has not as yet taken hold. Religious education as we know it in America is not so actively promoted in these countries. There is great need that messengers shall be sent who shall show them how to utilize the idle summer months for the purpose of reaching untold numbers of boys and girls not reached by the churches.

Such is the record for 1929. Three thousand dollars from America for ten great mission centers. Three hundred thousand dollars could be spent to the very great advantage of the Kingdom and the everlasting benefit of childhood. The International Association of Daily Vacation Bible Schools* stands ready to pledge through the World's Sunday School Association the most economical disposition possible of any funds placed in its hands for the purpose of promoting daily vacation Bible schools in foreign countries.

*Offerings may be sent to the headquarters of the International Association of Daily Vacation Bible Schools, No. 805 Pershing Square Building, No. 100 East 42nd St., New York City. Make checks payable to Mr. O. H. Cheney, Treasurer.

NEW BOOKS

o Youth May Know. By Roy E. Dickerson. New York, Association Press, 1930. 255p. Price $2.00.

This book by Roy E. Dickerson, which arries a very stimulating and illuminating ntroduction by Percy R. Hayward, Director f Young People's Work of the International ouncil of Religious Education, is a book of he hour.

Out of the author's rich experience in orking with older boys and young men rough the Y.M.C.A. and the De Molay, has ome this frank, full exposition of facts, ideas, deals, and relationships which bother young eople in the area of their own sex knowledge nd experience.

It is the reviewer's understanding that the anuscript of this book was presented to a arge number of workers with youth in the hurches and related youth movements for riticism and suggestion. The returns from ll these people have been very favorable and uggestive.

This book is divided into five parts:

Part I—The Nature of Sex. This section ives a brief description of the biology and hysiology of sex, and also a very creative nterpretation of the meaning of sex in huan life.

Part II—What Shall a Young Man Do? n the judgment of the reviewer, this part of he book contains the most helpful, positive, nd Christian interpretation of the problems aised that has been presented to youth. With nusual skill and fairness, the author deals vith the two foremost social problems—rostitution and social disease. Another hapter, with unusual insight, accuracy, and racticality, deals with sex and intimacy. Another deals with the problem of abstinence n a most convincing manner. Other probems that every boy faces are also dealt with n this section.

Part III—The Means of Self Mastery. Under the title "Achieving Self-Control" the uthor sets forth in a concrete way the factors boy needs to consider in acquiring the conrol of self.

Part IV—Courtship, Engagement and Marriage. One chapter is given to the whole natter of the choice of a life mate and without a doubt has grown out of the close touch f the author with a large number of young eople. Another chapter deals with the engagement and another with marriage.

Part V—In Conclusion. Here the author resents the new sex chivalry. In these days when we have no social mores, it is indeed ne to have a book present in such a Christian nd yet practical way, some new standards or a new generation.

In addition, the author has given in the ppendices, some very valuable information or the reader.

In the judgment of the reviewer. this is the nost outstanding book that he has seen in he field of interpreting sex and love. The uthor is direct, very frank, and is determined o give you more than facts. There is a great ompelling desire. as one reads the book, to chieve the best in life.

There is something natural about the book lso. Many books that deal with sex give the eader a morbid feeling as he reads. This ook discusses sex and love, just as many ooks discuss the beauty of nature, or the inistry of music, or some other technique or venue of life.

While the author seems to have boys in ind as he writes. the reader may be very sure hat the book will be of equal value to both irls and boys.

Indeed the author's dream will be fulfilled —"So Youth May Know"—after reading the book it will know.

R. A. B.

The Catholic-Protestant Mind. By Conrad Henry Moehlman. New York, Harper & Brothers, 1929. 211p. Price $2.50.

The nation-wide interest in the presidential campaign of Alfred E. Smith and the church-state controversy in Italy as well as the signing of the concordat by Mussolini and Pope Leo XIII caused many Protestants to be unnecessarily alarmed. Numerous books and pamphlets have appeared which would have us believe that Protestantism is about to be crushed by a world-menacing and militant Catholicism. The reading of Dr. Moehlman's book will dispel any such fears. He throws light on many of the questions now troubling the laity such as, "What about the parochial school and its future?" "Does it undermine the interest of the public school?" "What about the growth of Catholicism compared with Protestantism in the United States?" "Can one be loyal both to the Pope and to the United States?" "Is there any modernism within the Catholic church?" "Is the spirit of science influencing the Catholic thought?" and so forth.

The book is not based upon hasty conclusions but is an exhibit of undeniable facts which speak for themselves. Adult classes will find in this volume a splendid text book.

—F. H. Willkens.

Descriptive List of Religious Plays and Pageants. Prepared by the Commission on Religious Drama. 281 Fourth Avenue, New York, The National Council Department of Religious Education, 1929. 43p. Price $.10.

Pulpit Dramas and *Dramatized Hymns* are suggestive of what may be done by other groups along these lines. In the first the author gives his experience in helping his young people to give short dramatized sermons on Sunday evening, and describes the simple stage settings which may be used repeatedly.

Descriptive List of Religious Plays and Pageants classifies materials under themes, special days, and so on, and divides each into three groups: Simple Plays, More Substantial Plays, and Plays for Expert Production. An index gives the addresses of each publisher included.

The Psychology of the Adolescent. By Leta S. Hollingworth. New York, D. Appleton and Company, 1928. 227p. Price $2.50.

Many have felt for several years the need of a good book on the psychology of adolescence. The reviewer picked this book up with great hopes. Within its pages he found some very good material. The chapter titles are significantly worded. Two chapters, "Achieving a Point of View" and "Finding the Self." make a creative contribution. The latter is particularly valuable even if it doesn't take into consideration all the facts.

The only consideration the author gives to religious experience is under the heading of "Achieving a Point of View." She seems to think that religion is a matter only of a point of view.

It seems that the author has been much closer to other books on psychology than to young people themselves.

—R. A. B.

Planning Modern Church Buildings. By Mouzon W. Brabham, Nashville, Cokesbury Press, 1928. 238p. Price $2.50.

A rather complete treatise on church building in which the entire life of the local church is thought of as an integrated whole. The needs of each age group for weekday as well as Sunday activities are considered, and rooms and equipment to care for these needs discussed. In addition, the author treats the problems peculiar to the small church and gives suggestions for remodelling. The book is illustrated with many photographs and floor plans of present-day buildings.

Growth in Religion. An Introduction to Psychology for Teachers of Religion. By Harold J. Sheridan. Nashville, Tennessee, Cokesbury Press, 1929. 192 p. Price $1.00.

Written as a textbook for Unit Number 1, "A Study of the Pupil," of the Standard Leadership Training Curriculum, this volume gives a non-technical and elementary treatment of educational psychology from the viewpoint particularly of church school work. Among its many excellencies are: its sound modern educational and psychological viewpoint; its wealth of illustrative material, nearly all from church school situations; and its simplicity of style.

Readers with limited background will appreciate the freedom of the treatment from terms and explanations usually given in such texts: e. g., the names for the "laws of learning," discussion of the nervous system and other physical bases of behavior. Of course they will fail to secure here a vocabulary and body of concepts as a background for later courses.

Each chapter closes with questions and suggestions "for further study." Definite directions for observation, investigations, and reports, as well as additional pedagogical aids would have made the text more serviceable to many teachers of training classes. The an instrument of leadership training proan instrument of leadership training procedure.

—H. C. M.

Girls Who Did. By Helen Ferris and Virginia Moore. New York, E. P. Dutton & Company, 1927. 316 p. Price $2.50.

A most interesting and unique method of answering a girl's question, "What am I going to do for a living and what am I best qualified for?" by giving in conversational style, through interviews, the stories of how a score of very successful American women made their decisions, started out in life, and finally attained prominence in their chosen professions.

A book that every girl will enjoy reading and that teachers of girls will find suggestive. A valuable book for church school, summer camp, and conference libraries.

—M. L. N.

The Measurement of Attitude. A Psychophysical Method and Some Experiments with a Scale for Measuring Attitude toward the Church. By L. L. Thurstone and E. J. Chave. Chicago, The University of Chicago Press, 1929. 97 p. Price $1.00.

A research report on some preliminary experiments with a new method of measuring attitudes. By means of a technique in psycho-physics the authors present a more scientific procedure in the measurement of attitude and opinion than has heretofore been available. The method is applied in the field of attitudes toward the church.

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ST. LOUIS, MO.

Horace Mann and Religion in the Massachusetts Public Schools. By Raymond B. Culver. New Haven, Connecticut, Yale University Press, 1929. 301 p. Price $3.00.

There is a great deal of misunderstanding among people interested in having religion taught to American children, with reference to the causes for the secularization of American public education. There are not a few Protestant folk who assume that the reason religion is not taught in our public schools is because of Roman Catholic opposition. There are some people on the other hand who credit Horace Mann with having deliberately attempted to eliminate religion from the public schools, because of his very liberal views.

In his study of Horace Mann and Religion in the Massachusetts Public Schools, Dr. Culver attempted to get at the true factors in the work of Horace Mann as the first secretary of the board of education of Massachusetts, particularly in reference to his relationship to the question of teaching religion in the public schools. This book is the report of Dr. Culver's very scholarly investigation. For his study he has drawn from many original documents, from correspondence between Horace Mann and his friends, and his enemies, and from his own private journal.

It becomes evident to any one who reads the report of this study that Horace Mann was not an opponent of the teaching of religion, but rather that he was a strong opponent of sectarianism in the public schools, and that what he really attempted to do was to protect the public schools of Massachusetts against the encroachments of sectarian interests.

This book of Dr. Culver's, which was printed as a volume in the Yale Studies in Religious Education, may be strongly commended to all people interested in religious education. It is significant not only from the standpoint of the history of the secularization of religious education in Massachusetts, but also from the standpoint of the development of education throughout the whole country, because Horace Mann's influence extended far beyond the boundaries of his own state. Dr. Culver has succeeded in presenting in a very readable fashion the information which he gathered with such great pains. The quotations from numerous personal documents of Horace Mann and others give the book a human touch which adds not only to its value but to its interest for the average reader. —F. L. K.

What Ought I to Believe. A Moral Test. By John A. W. Haas. Philadelphia, The United Lutheran Publication House, 1929. 91 p. Price $.75.

"This little book attempts the effort to demonstrate that the ruling presuppositions and beliefs of evangelical faith have the moral worth that obligates us to give them their right in our lives."

Catholicism and Christianity. A Vindication of Progressive Protestantism. By Cecil John Cadoux. New York, Lincoln MacVeagh, The Dial Press, 1929. 708 p.

This book is the result of intensive study by the Professor of New Testament, C. J. Cadoux, in an attempt at "A Vindication of Progressive Protestantism." It contains a very large amount of source material for persons interested in the subject.

God and You. By Nellie E. Friend. New York, Fleming H. Revell Company, 1929. 151 p. Price $1.25.

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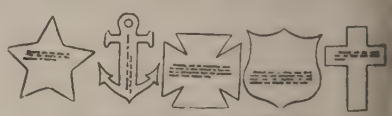

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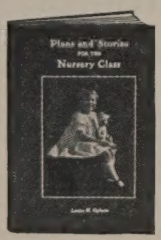

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How Came Our Constitution? By Mary Clark Barnes. New York, Fleming H. Revell Company, 1930. 98 p. Price $1.00.

This book traces the development of the American system of government from early colonial beginnings to the present. Particular emphasis is laid on the several Bills of Rights as they developed in the course of our history, among them the eighteenth amendment providing for national prohibition of traffic in intoxicating liquor, and the nineteenth amendment providing for woman suffrage.

Senior and young people's classes in the church school may find valuable source material in this volume.

Young People's Elective Course. God in the Lives of Men and Nations. First three quarters prepared by Luther M. Dimmitt and fourth quarter by Park Hays Miller. Philadelphia, Board of Christian Education of the Presbyterian Church in the U. S. A., 1929.

These four units belong to the Westminster Departmental Graded Series. They are carefully prepared courses intended to introduce young people of eighteen and over to the sweep and dramatic interest of the Old Testament story. The material is modern in tone and illustration as it interprets the old background. Abraham becomes "The Pioneer Immigrant" and Isaac is pictured as "Living on the Family Name." The third quarter carries one down into the lives of the prophets and the fourth quarter takes the book of Malachi by itself to show what the message of one representative prophet is. While these units are a part of the Presbyterian Program for Young People, they can readily be used independently of it by any group.

The Missionary Education of Intermediates. By Mabel Gardner Kerschner. New York, Missionary Education Movement of the United States and Canada, 1929. 184 p. Price $1.00.

This is another in the series issued by the Missionary Education Movement covering the various departments of the church school. It deals with principles and practical methods, containing many reports of actual experience. It recognizes the use of friendly group contacts, activities, stories, dramatics, handcraft, play, worship, and giving as important factors in missionary education. The methods proposed are based upon sound modern educational theory. Except for the fact that its illustrations and its content material have to do largely with the foreign field, this could be a book on general religious education for intermediates—which shows the long strides that have been made in making missionary education a part of the general educational stream.

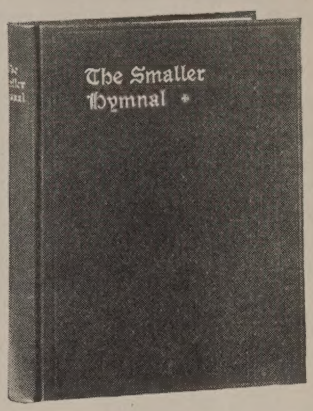
Prohibition and Prosperity. By Samuel Crowther. New York, The John Day Company, 1930. 81 p. Price $1.00.

The author shows, as a result of investigations made for the *Ladies' Home Journal*, the economic success that has attended prohibition in the elimination of involuntary poverty and in the diversion of fifteen billion dollars from the purchase of liquor to providing the normal needs and comforts of life.

Five Missionary Lives. A Study in Comparative Biography for Boys and Girls of High School Age; David Livingstone, Mary Slessor, Dr. Theodore Pennell, Jacob Riis, Booker T. Washington. By T. H. P. Sailer. New York, Missionary Education Movement, 1929. 22 p. Price 15¢.

The Practical and Profitable in Church Administration. By Arthur Thomas Brooks. Philadelphia, The Judson Press, 1930. 202 p. Price $2.00.

The Smaller Hymnal



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International Schools and Camps

(*Continued from page 26*)

Lake Geneva, Wisconsin

Girls: August 5–18

Cora D. Beattie, International Council of Religious Education (*Associate Director*)
Cora Lee Beers, Janesville, Wisconsin
Edward Bonsall, Jr., Pennsylvania State Sabbath School Association, Philadelphia, Pennsylvania
Mrs. E. H. Bonsall, Jr., Swarthmore, Pennsylvania
Roy A. Burkhart, International Council of Religious Education
Mrs. Mary Stevens Dickie, Evanston, Illinois
Olga Gunkle, Community Chest, Denver, Colorado
Mrs. Walter Hutton, Des Moines, Iowa
Dorothy L. Nichols, Chicago
Elizabeth Nutting, Montgomery County Council, Dayton, Ohio
Mrs. Grace Sloan Overton, First Presbyterian Church, Sioux City, Iowa (*Director*)
Christena Wahl, Fairmount High School, Dayton, Ohio
O. W. Warmingham, Boston University, Boston, Massachusetts
Esther I. Williams, Y. W. C. A., Hollidaysburg, Pennsylvania
Lennie Waughtel, International Council of Religious Education (*Registrar*)

Boys: August 19–September 1

C. E. Ashcraft, Bonebrake Theological Seminary, Dayton, Ohio
Edward Dohse, Dayton, Ohio
P. R. Hayward, International Council of Religious Education (*Director*)
O. G. Herbrecht, Iowa Council of Religious Education, Des Moines, Iowa (*Associate Director*)
J. Gordon Howard, United Brethren in Christ, Dayton, Ohio
Otto Mayer, International Council of Religious Education
Fred Miller, Student, Otterbein College, Westerville, Ohio
Raymond Moore, Central Y. M. C. A., Louisville, Kentucky
Wayne Philbrook, First Methodist Episcopal Church, Springfield, Illinois
Lester Schloerb, Lane Technical School, Chicago, Illinois
Herman Sweet, Westminster Presbyterian Church, Minneapolis, Minnesota
O. W. Warmingham, Boston University, Boston, Massachusetts
James A. Weber, United Brethren in Christ, Dayton, Ohio
Ruth Chatfield, International Council of Religious Education (*Registrar*)

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Lake Winnipesaukee, New Hampshire

Girls: July 21–August 4

Josephine Albert, Brooklyn Federation of Churches, Brooklyn, New York
Mrs. Franklin Brimmer, Albany Council of Religious Education, Albany, New York (*Associate Director*)
Dorothy Brimmer, Albany, New York
Roy A. Burkhart, International Council of Religious Education
Mary L. Clark, Newton, Massachusetts
Brenda Colson, Albany, New York
Frances Hedden, New Jersey Council of Religious Education, Newark, New Jersey
Lena C. Knapp, International Council of Religious Education (*Director*)
Alice May Loop, United Church, Bellows Falls, Vermont
Wm. R. McNutt, Crozier Theological Seminary, Chester, Pennsylvania
Elizabeth Nutting, Montgomery County Council, Dayton, Ohio
Mrs. Gertrude Phillips, East Bloomfield, New York
Mrs. Dallas Pollard, Burlington, Vermont
Ethel Walters, Utica, New York
Doris Parks, International Council of Religious Education (*Registrar*)

Boys: August 19–September 1

Purd Deitz, Trinity Reformed Church, Philadelphia, Pennsylvania
Henry Reed Bowen, New Jersey Council of Religious Education, Newark, New Jersey
Lewis L. Galbraith, Bryn Mawr Presbyterian Church, Yonkers, New York
Earle H. Herbert, Trinity Methodist Episcopal Church, Springfield, Massachusetts
Forrest L. Knapp, International Council of Religious Education (*Director*)
Paul Limbert, Franklin and Marshall College, Lancaster, Pennsylvania
Chester Loucks, Vermont Council of Religious Education
Ernest L. Rand, Methodist Episcopal Church, Albany, Vermont
Mrs. B. S. Stevens, Brockton, Massachusetts
Lennie Waughtel, International Council of Religious Education (*Registrar*)

Rural Life Sunday

(*Continued from page 10*)

Life and lists of plays, pageants, and prayers suitable for use on Rural Life Sunday. Among these last should be mentioned a pageant called "Along the Highway of the King," to be found in *The Country Church and Public Affairs* by Rev. H. W. McLaughlin, D.D., MacMillan Company, 60c, and "Rogation Days Across the Years" by Ethel Bain, The Book Store, 281 Fourth Avenue, New York City, 25c.

4. The distribution of suggestions and other material to those who may request such assistance.*

Rural Life Sunday does not mean "another special Sunday"; rather it means the utilization of one of the oldest seasons of the church year for God's glory and blessing of the people of the world who are living upon nature.

*Requests for information, copies of the Pamphlet, and such assistance as the Committee can give, should be addressed to Rev. H. W. Foreman, c/o Home Missions Council, 105 East 22nd Street, New York City.

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Reading Suggestions for Rural Church School Workers

(*Continued from page 16*)

Jones, Mary Alice, *Training Juniors in Worship*. Nashville, Cokesbury Press. Price $1.00.

Shaver and Stock, *Training Young People in Worship*. Boston, Pilgrim Press. Price $1.25.

For departmentalized rural schools these books, dealing with the aims and the methods of worship, will help in the interpretation of worship and in the choice of the best hymns and other materials.

Toward a Larger Understanding of Rural Life

Beard, A. F., *The Story of John Frederick Oberlin*. Boston, Pilgrim Press. Price 75 cents.

This simple classic of Christian biography is one of the most valuable and suggestive interpreters of rural life.

Brunner, Edmund de S., *The Church and the Agricultural Crisis*. Boston, Pilgrim Press. Price 35 cents.

This booklet has been described as "the most concise and accessible source for information concerning the church and rural life." It seeks a way to make the church intelligent and powerful in a serious, rapidly changing rural situation.

Earp, Edwin L., *Biblical Backgrounds for the Rural Message*. New York, Association Press. Price $1.00.

This is an attempt to show how rural much of the thinking and vocabulary of the Bible are, and to consider live rural issues in the light of biblical times. There is too much straining in the effort to provide Biblical background for every modern rural problem, but the author succeeds in interpreting much of the Bible so that it illumines the farmer's way.

Atkinson, Mary Meek, *The Woman on the Farm*. New York, Century Company. Price $2.00.

For leaders of rural Bible classes, looking about for something to study or something to do, this book presents many possibilities. It suggests the solving of the old problem of lack of interest through enterprises which will build a rich rural home and community life.

Myers, James, *Religion Lends a Hand*. New York, Harper & Brothers. Price $1.50.

The chapters on "The Milk Shed" and "Down in Maine" point to a rural program that succeeds in using conferences and Sunday school organizations for the creating of a Christian fellowship.

Magazines

International Journal of Religious Education, International Council of Religious Education. One year, $1.50. Clubs of five or more to individual addresses, $1.25 each; to one address, $1.00 each.

The *Journal* brings rich gifts to church school workers in any situation—rural, town, or city. Its reports of ways in which various communities have attempted to make religious teaching effective will give practical suggestions to rural teachers and administrators. The monthly worship programs for the school with combined departments should help make the work of rural superintendents a joyful adventure.

Information Service, Department of Research and Education of the Federal Council of the Churches of Christ in America. One year, $2.00.

This is a weekly publication which aims to give church workers reliable facts for their thinking and for their building of programs.

The first issue in January of each year is given to a thoughtful "Review of Rural Life," with particular emphasis on the social conditions with which the church worker needs to deal. An occasional issue is devoted to a description of recent books and pamphlets concerned with rural situations.

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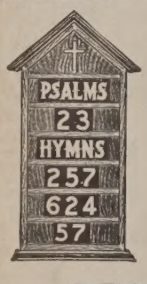

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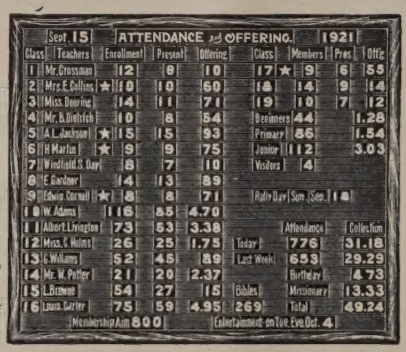
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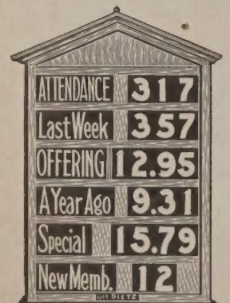

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June Suggestions for the School with Combined Departments

(*Continued from page 38*)

June 29

THEME: *The City of Light*

Perhaps one of the older pupils could recite, today, Felix Adler's beautiful poem, "Hail the Glorious Golden City." The poem is set to music (Tune: Crucifer) and can be sung as a hymn if the music is available.

Hail, the glorious Golden City,
Pictured by the seers of old!
Everlasting light shines o'er it;
Wondrous tales of it are told:
Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones:
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design.

And the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years:
It will last and shine transfigured
In the final reign of Right;
It will merge into the splendors
Of the City of the Light.

A suitable *Scripture* passage would be: Revelation 21:1–4, 23. A story entitled "The City of God" will be found in Hartshorne's *Manual for Training in Worship*, p. 84. Appropriate hymns are: "Where Cross the Crowded Ways of Life," "Let there be Light, Lord God of Hosts," "We've a Story to Tell to the Nations" (especially the chorus), and "There's a Light Upon the Mountains."

The following prayer is abbreviated from Hartshorne's *Manual for Training in Worship:*

O Thou who dwellest in the glorious golden city, whose kingdom is an everlasting kingdom, full of peace and joy and justice, we come to Thee, each with his own little world, which is full of shattered hopes, of failures and disappointments and sins. Open to us the gates of Thy city, that we may see within it the hopes fulfilled, the failures and sins overcome. And grant that we may dwell there, citizens of Thy kingdom and fellow citizens of the men and women and children of all places and all times who have loved Thee with an imperishable love.